



NOTES

ON THE

BASHGALĪ (KĀFIR) LANGUAGE.

COMPILED BY

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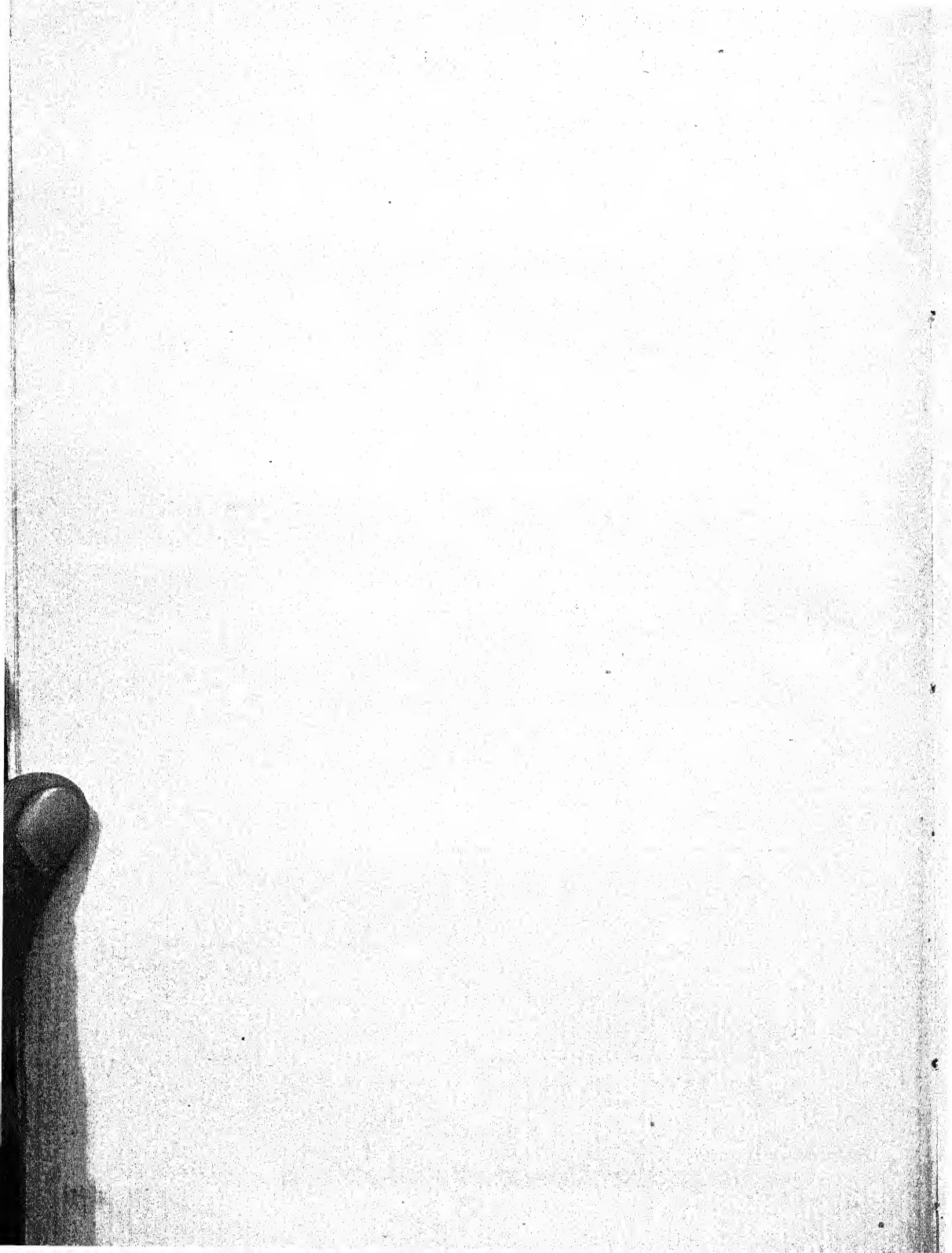
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SYSTEM OF TRANSLITERATION ADOPTED.

A.—PERSIAN OR HINDŪSTĀNĪ LETTERS.

ا a	د d	ش <u>sh</u>	ل l
ب b	ذ d	غ <u>gh</u>	م m
پ p	ر r	ف f	ن n
ت t	ڑ r	ک k	و w
ث t	ز z	گ g	ه h
ج j	ژ <u>zh</u>		ی y, etc.
چ ch	س s		
خ <u>kh</u>			

B.—VOWEL SOUNDS.

- a as in America.
- ā „ „ father.
- â „ „ fall.
- e „ „ French *était*.
- ê „ „ mate.
- i „ „ pin.
- ī „ „ pique.
- u „ „ bull.
- ū „ „ the oo in fool.
- o „ „ first o in promote.
- ō „ „ second o in promote.

If a vowel is nasalised, as in the Hindūstānī word for “in,” or the French word “bon,” the sign ~ is placed over the nasalised vowel.

In quotations from different authors, their system of transliteration has not generally been changed.

Where a consonant is doubled it is pronounced with greater force.

PREFACE.

AT the latter end of my two years' duty in Chitrāl, in March 1898, I prepared, during the short periods of leisure at my disposal, a vocabulary of 1,744 sentences from English into the Bashgali Kāfir dialect and portions of a short grammar, with the aid of two of the most intelligent Kāfirs of Kāmdēsh and the Bashgal Valley who could be obtained, *viz.*, Shēr Malik and Gul Mir (a man with at least one alias), both of whom are well known to Sir George Robertson.

The services of Taman Khān, an intelligent Chitrālī, were secured to assist in these translations. No *bonā fide* Kāfir, conversant with either Urdū, Persian or Pushto, or in fact any language except his own and a little Chitrālī, was available. Both the Kāfirs employed knew a few words of, but could not converse at all readily in, Urdū, and had a very useful knowledge of Chitrālī. Taman Khān understood Urdū and Persian well.

Before commencing this task I had studied the Khowār or language of Chitrāl. As the Kāfirs mix more freely with Chitrālīs than with any other race, those residing in the eastern portion of Kāfiristān pick up a certain amount of the Chitrālī language, and several of their idioms—(in the Bashgali dialect at all events)—are identical with those of the Chitrālī or Khowār. Every one of the sentences now published [except 12 taken from other sources marked (¶)] was taken down by me personally: some were frequently gone over, on successive days, to insure as much accuracy as possible.

The Kāfir dialects are not written. There are no Kāfir books, and it is generally said there are no rock inscriptions in the country which would help to throw any light on the origin of the language. It would be interesting to find the rock inscription, ordered to be set up by the Emperor Timūr, referred to in Appendix I, if it is in existence.* Sir George Robertson (1896) and Dr. Wolff (1861) mention a rumour that some rock inscriptions exist in the country, and Colonel Gardner states he saw some about 1826 A.D. The popular Kāfir sentiment regarding writing and reading will be found recorded in sentence No. 1129. The Kāfirs, however, have a legend that, at one period of their race, they practised reading and writing.

It seems desirable that the language, as it is now used, should be mastered, for the Afghān rule must result in its becoming largely modified.

As a consequence of the conversion of the Kāfirs to Mahomedanism, which will take place to a large extent within a few years, very many of their manners, customs, and religious and social ceremonies will undergo a great change. Indeed it is hardly too much to predict that, as no written records exist of the Kāfir languages, in a few

* Since the above was printed "The Life of Abdur Rahman, Amir of Afghanistan, G.C.B., G.C.S.I.," edited by Mir Munshi Sultan Mahomed Khan, London, 1900, has been published.

The following is an extract from pages 291, 292 :—

"I intend to make the Fort of Kullum (which is situated in the heart of Kāfiristān in the most impregnable part of the country, owing to its strong position) the military station for the main body of my army on the northern frontier.

"It will be interesting to my readers to hear a stone was found at the gate of the Fort of Kullum, on which these words were engraved :—

"The Great Mogul Emperor Timour was the first Muslim conqueror who vanquished the country of this unruly people up to this point, but could not take Kullum, owing to its difficult position."

years, the new rulers of the country will have swept into oblivion the very names of some of their ceremonies, deities, and customs, so that these will be lost to all possibility of research. Thus the Persian words *rōza*, fast; *khudā*, God; *bihisht*, Heaven; *dūzak*, Hell, have been grafted into the language, and are largely used.

It is believed that the *Bashgali* dialect, with minor modifications, is understood by most of the *Siāhpōsh Kāfirs*.

The people of *Kāfiristān* do not generally speak of themselves, nor of their language, as *Kāfir*. They are known amongst themselves as belonging to certain clans or valleys, such as *Bashgalī*, "a man who resides in the valley of *Bashgal*"; *Waigulī*, "a man of the *Waigul* district," and the language they speak is also similarly designated.

It is very hard, if not impossible, to render by English letters the correct pronunciation of many of the words, especially some of the nasal sounds. Sir Alexander Burnes gave his opinion that it was impossible for an Englishman to pronounce some of the *Kāfir* sounds. Among the most difficult to pronounce are some of the second persons plural of the future, imperative, and conditional of several verbs.*

It is impossible that this collection of sentences and grammar can be free from mistakes, as, in some cases,

* If it is thought by an European critic that the spelling herein adopted in words such as *drgr*, *mīsth*, *prēlr*, is defective, it may be mentioned that, according to the Oriental notions of orthography, all words like "stick," "stamp," "string" are in need of a vowel. According to their notions the proper spelling would be, "istick," "ishtamp," "isstring"; the initial "i" appearing to them as indispensable, as some vowel appears, to our Western perceptions, desirable, in the three *Kāfir* words above quoted.

possibly the Kāfirs did not exactly understand the nature of a sentence, the translation of which was desired, as well as for the following reason : Sometimes a sentence, of which the Kāfir translation was needed, would be carefully explained to the Kāfirs by the Chitrāli employed, and apparently well understood. One of them would give his rendering. The other would frequently object, stating it would not be so spoken in his village, etc., etc. Thereupon a heated altercation would arise, lasting a long time, without any agreement being arrived at. In such cases the rendering which seemed more likely to be correct has been accepted. From these sentences, and from many others taken down, but not printed, a short Bashgali Grammar has been prepared.

The language will be seen to resemble Urdū in construction. It has many Persian and Sanskrit words.

In the following pages the transliteration is that laid down for the Linguistic Survey, Government of India, 1898. Our letters, however, appear unfitted to represent certain Kāfir sounds.

If the language appears a simple one, owing to the brevity of its grammar, and sterile as to the number of words, it may be remarked that, as is the case in Chitrāli, the idioms are extremely numerous. It would probably take any person a considerable time, under the most favourable circumstances, to speak the language idiomatically correct.

The leisure at my disposal did not permit of my making the grammar more complete than it is, the material for preparing these papers being collected during the intervals of more important duties. Efforts were made, without success, to elucidate many principles of grammar

other than those now produced. It was impossible to obtain from the Kāfirs employed, with any degree of certainty, information regarding many points on which it was sought. As I am not a linguist, it seemed to me that the leisure available for this work would be utilised better in procuring a large number of sentences on every day topics and in simple form, than in endeavouring to solve grammatical intricacies which, with men such as the Kāfirs, might have taken up a great deal of time with possibly very small result.

The amount of time taken up and the difficulties and disappointments experienced in endeavouring to elicit grammatical and other linguistic information, from such very unsophisticated men as are the Kāfirs, are described in Surgeon-Major Bellew's lecture at the United Service Institution, India, 1879; Dr. Leitner's similar lecture of 1879; Dr. Leitner's "Dardistān" (1877); and Sir George Robertson's "Kāfirs of the Hindūkush." Dr. Leitner's opinion was that the difficulties in the way of finding out the rules of Kāfir grammar were insuperable.

Dr. Trumpp in his article in the Royal Asiatic Society Journal, 1862, remarks on the absence of aspirates in the Kāfir language. Sir G. Robertson informs me he tried to teach some Kāfirs to pronounce a few English words, such as "happy," "hard," but found it impossible. In my vocabulary of sentences a few will be found.

As is the case in some other languages, notably Turkish, the attention paid by the Kāfirs to certain intricate rules of euphony, which must be puzzling to any one not born in the country, is very remarkable.

Sir G. Robertson, in his manuscript notes, remarks on the great difficulty experienced owing to the apparently

erratic way in which the Kāfirs inflect words for the sake of euphony, "which they must have at all hazards, eliding words, adding suffixes and affixes, and cutting off syllables whenever there is a difficulty of pronunciation. They try to make the smallest possible number of words express their meaning. They express their meaning to a great extent by gesture, intonation of the voice, and laying particular stress on some syllable, or word in a sentence."

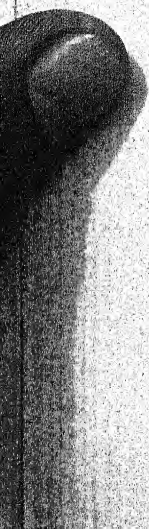
The same word will not always be found spelt in an uniform way in my collection. Many letters are interchangeable, thus $z = ds$ or ts , as *zim*, *dsim*, *tzim*, snow; $j = zh$ or ch , as *manjē*, *manchē*, man; *jārlm*, *zhārlm*, I will kill. Letters are often transposed, as *bagrām*, *bar-gām*; *katrawor*, *kartawor*; *brōbur*, *barābar*, *bōrbur*. In words such as *pshtarak* the *p* is often dispensed with. For the sake of euphony or scansion, words undergo a great variety of changes, thus, "a man" may be *manjē*, *manchē*, *mōsh*, *mochē* and even *munshē*; "very much" may be *bluk*, *biluk*, *biliuk*, *bilugh*; "good," or "well," is *lē*, *less*, *lesst*, *lessta*. Short vowels are sometimes lengthened, and long ones shortened; sometimes a syllable is dropped, and at other times one is inserted, thus, "female" may be *strē*, *shtrē*, *shtarē*, *shtārē*, *ishtrē*; "to-day" may be *pshtarak*, *shtarak*, *shtak*, *stak*, *stag*; "for the sake of," *dugā*, *gā*, *tkā*, *kē*, *dē*; for "he," or "it is," there are at least ten words, and for "he," or "it becomes," at least six words.

In very many words I found it impossible to decide whether the vowels should be long or short, whether certain vowels should be nasalised or not, and whether, in certain words, the *r* and *t* should be hard or not. Great varieties of pronunciation were met with.

The same difficulty was experienced by Azimullah, a good Persian scholar, mentioned on page 165, Appendix I.

It has been stated in London newspapers that the easiest route for an army attempting to invade India from the North of the Hindū Kush would traverse the centre of Kāfiristān; it may, therefore, be desirable that, for military reasons alone, something regarding the language of the country should be known.

I have to acknowledge my great obligations to Dr. Grierson, C.I.E., Indian Civil Service, for much assistance kindly given me in preparing these papers, and for placing a great many documents at my disposal.



GRAMMAR.

(I) ARTICLE.

1. There is no Article in the Bashgali corresponding with our Indefinite Article; when desirable the cardinal *eo*, one, can be used.

(II) SUBSTANTIVES.

2. The Substantive has two genders, masculine and feminine, but the rules regarding gender are not universally followed. Whether the varieties of gender are natural only, or grammatical as well, I cannot state positively.

Some Nouns which appear feminine are as follows : —

<i>amu</i> ,	house.	<i>khunzā, kunzā</i> ,	princess.
<i>argru</i> ,	ceiling.	<i>miok</i> ,	mouth.
<i>basnā</i> ,	clothing.	<i>māroī</i> ,	stick.
<i>brunz</i> ,	lawn.	<i>parr</i> ,	apple.
<i>burī</i> ,	bread.	<i>pott</i> ,	road.
<i>dāo, dār</i> ,	wood.	<i>shū</i> ,	rose.
<i>dārī</i> ,	beard.	<i>tokum</i> ,	numda.
<i>gāo</i> ,	cow.	<i>tās</i> ,	chopped straw.
<i>gol</i> ,	country.	<i>ushp</i> ,	horse.
<i>ishtrī</i> ,	woman.	<i>yūs</i> ,	grass.
	<i>zhū</i> ,	hair.	

Adjectives ending in *a*, *l*, *m*, *n*, *r*, used with the above words, also tenses of verbs ending in *l* or *a*, undergo certain changes. This is not, however, universally the case. Some sentences of the vocabulary will be found to contradict this rule. They are, however, all recorded exactly as rendered, at the time, by the Kāfirs employed to translate.

3. The use of *neo*, *nāh*, male, and *ishtrī*, female, is very common to indicate natural gender, as *neo ushp*, horse; *ishtrī ushp*, mare.

4. The following examples show that a feminine seems recognised :—

<i>manchī-ē ushp brī,</i>	A man took a horse.
<i>ishtrī mṛī,</i>	A woman has died.
<i>shālē khunzā mṛlī,</i>	Perhaps the Queen will die.
<i>mārī perongī,</i>	The stick is broken.
<i>iā brā jugūr āwrī,</i>	My brother took a wife.

In the above instances the terminal of the Verb has been changed from *ā* to *ī* to agree with the feminine Noun. Two examples contradicting the above are in the sentences, namely—

<i>ushp mṛā,</i>	The horse died.
<i>gāo mṛā,</i>	The cow died.

5. Dr. Trumpp was doubtful whether Nouns and Adjectives had any gender; he says “so much is clear that the terminations of Adjectives do not change according to the gender of Substantives.” Sir George Robertson says he is uncertain whether any feminine is really recognised, but he is sure that some changes are made in Adjectives in connection with the Substantive which they qualify, perhaps only for the sake of euphony.

6. The Substantive has the following states in declension :—

- (i) The Subject, *viz.*, Nominative or Agent.
- (ii) Genitive (of), dative (to), ablative (from, etc.), locative (in, etc.).
- (iii) Accusative.
- (iv) Vocative.

7. The Nominative singular and plural are often identical.

8. The Oblique cases are formed by adding certain post-positions (see para. 63) to the inflected cases.

9. The Nominative or Agent precedes the Accusative and Verb; as *tos't pītr to latrī psetai*, thy father lost thy property.

10. Whether the Bashgalī (like the Arabic and Sanskrit) recognises the Agent (instrumental) case or no, in sentences where transitive Verbs are used in the Past Tenses, or whether it follows the Persian construction, is not clear. By the Agent* form is meant the idiomatic inversion of the sentence, by which the Verb is rendered passively, and agrees in

* The Agent case is the case with *nā* in Urdū, when the post-position *ko* is not used with the Noun, which is the object.

gender with the real object, if any, the object (accusative) becoming the subject and being rendered in the Nominative. When no Nominative is expressed the Verb is impersonally in the singular masculine form. Thus "he killed the horse" would become "the horse was killed by him." Dr. Trumpp came to the conclusion that the Agent was used in the dialect of which he wrote; that in the singular it was not inflected (being identical with the Nominative); and that in the plural it took the termination *ẽ*. Dr. Grierson thinks the Agent is used in Bashgali. I applied very many test sentences and sometimes found it apparently used and at other times not. The following sentences seem to show the Agent is used :—*

- | | |
|-----------------------------------|-------------------------------|
| 1. <i>iã brã jugũr awrẽ,</i> | My brother took a wife. |
| 2. <i>zhĩ marẽ iãst urr brĩ,†</i> | A kite took off my partridge. |
| 3. <i>manchẽ-ẽ iã ushp brĩ,</i> | A man took off my horse. |
| 4. <i>manchẽ wish ptess,</i> | The man gave medicine. |
| 5. <i>õts host susnĩ awarẽ,</i> | I brought a handkerchief. |

The following seem to show that the Agent is not used, or, at all events, the Agent is the same as the Nominative :—

- | | |
|-------------------------------------|--------------------------------|
| <i>mehar band krissã,</i> | The ruler has imprisoned him. |
| <i>marĩr jawãr iãrã,</i> | The boy has eaten Indian corn. |
| <i>Aoghãnĩ digar pilingĩ kress,</i> | The Afghãns have done injury. |
| <i>mehar shtrẽ awariss,</i> | The ruler took a wife. |

11. Khãn Sãhib Abdul Hakĩm Khãn,† who has made some translations into Bashgali, informs me he thinks the Agent is not used. He has favoured me with translations of the following test sentences :—

- | | |
|--------------------------------|------------------------------------|
| Thou hast made my cloth dirty, | <i>Tu iãsta basenã mul krã.</i> |
| She has cooked my food, | <i>Aske iẽgẽ buĩ karã.</i> |
| Who has caught the thieves? | <i>Shtãr ku wanemiã ?</i> |
| We have caught one thief, | <i>Emã ẽ shtãr wanemiã.</i> |
| He has washed my dirty cloth, | <i>Aske iãsta mul basenã nigã.</i> |

* The following examples occur in Sir G. Robertson's manuscript papers: *manchĩ uzhur dugã jugũr awrẽ*, the man has brought a woman for medicine, and *Utah ano awrã*, Utah has brought ghi.

† In another instance, *viz.*, *zhĩ marẽ damitĩ gwã*, the kite having caught (it) went, *zhĩ marẽ* is masculine, and, if so, in example 2 *brĩ* seems to agree with *urr*.

‡ His transliteration differs from mine in some words.

He has cleaned my gun,
 Who has given you medicine ?
 I hear your speech now,
 I yesterday heard your speech,
 You yesterday said some words to
 Chānlu,

When you arrived yesterday I had
 not eaten my food,

My brother had killed his daughter
 when I arrived,

My daughter had eaten the fruit
 when Mirak came yesterday.

He fired two guns.

You men have brought good wood,

Thou hast killed my cock,

The father killed his own son,

The father is killing his own son,

The horse has eaten all the grass.

The horse is eating the grass,

Aske īsta tapka sagāya.

To gē dāriu ku ptesesh ?

Ō tu vari ishtrak kar tēnum.

ī tu vari dus sangāisi.

*Dus Chālu tã tu kai mār nazush
 ba.*

*Tu dus preishtã ī yash na
 yāressi.*

*Ō parimdã īsta bra askesta jus
 jārissi.*

*Dus Mirak āzittã īsta jū kach-
 wech yārissi.*

Aske du tapka barkstara.

Shā manchiã lē dao averestai.

Tu īsta nai-kakak jārĩã.

Tot amu piṭras jārĩã.

Tot amu piṭr jārana.

Ushpe sundi yus yārissĩ.

Ushpe yus yuno.

12. In mentioning the difficulty of ascertaining, for a certainty, whether the Agent form is used or not, it may be noted that there are many parts of India where the Agent form is not understood, and not used by the country folk, who are very far more advanced in grammatical notions than are the Kāfirs.

13. The genitive has often no suffix,* being recognised merely by apposition, the Noun, which is in the genitive, being placed before that which governs it; as—

Mirak amu,

The house of Mirak.

Ushp kudūm,

The work of a horse (grooming).

Sometimes the suffix *i*, *ē*, *iē*, *st*, *est*, *es* or *s* is applied, as *manchĩ-est*, of a man; *mehr'st pattĩ*, letter of the Ruler.

* Kāfirs often dispense with suffixes and post-positions when the meaning is quite clear without them.

Sometimes the Chitrālī form of genitive is used, adding *o* to the Nominative, as—

sirkāro, of Government.

bidžo, of heart.

tōttio, of father.

wā-o, of sister-in-law.

A common form of Genitive is to add *wā* to certain compound words, such as *dl bidī-wā*, of great heart (generous); *digar zira-wā*, of bad heart; *štal warī-wā*, of true word; *lattri-wā*, (man) of property; *drushtī-wā*, (man) of poverty; *kāno-wā*, (a place) of trees, (shady); *lē bidī-wā*, (man) of good intention.

Where we use a Genitive the Kāfirs often use a Dative; thus, in place of “a horse’s bridle” it is very usual to say “horse-to bridle.”

14. The Dative, Locative, and Ablative are formed by adding the suffixes *ā*, *ē*, *ī*, or *ō*, together with *tā*, *stē*, *mēsē* or some other of the post-positions mentioned in para. 63. The Ablative is sometimes formed by adding *ē* to the Nominative, as *eo gujarē*, in one day; *tarwochē*, with a sword; or *ā*, as, *peshāniā*, on (your) forehead; *dushtā*, on (your) hand. In the Dative, the suffix *tā* is often dispensed with. Sometimes the suffixes *ā*, *ē*, etc., are not used, or short vowels are used in place of long ones.

15. The Accusative or Objective is often the same as the Nominative. Some words add *a*, *ē*, *e*, or, (as in Khowār,) *o* for the Accusative, or change the terminal, if a short vowel, into *ē* or *o*, as—

work, *kudūm*,

Accusative, *kudūma*.

horse, *ušp*,

„ *ušpē*.

snow, *zīm*,

„ *zīmo*.

head, *pshai*,

„ *pshaiō*.

16. The Vocative is usually formed by adding *ā* or *o* to the Nominative, as *tōtt-ā*, father! Sometimes it is the same as the Nominative, some Interjection, such as *hē*, preceding it.

17. The Nominative plural is often the same as that of the singular, but sometimes *ān*, *ēn*, *īn*, or *on*, is added.

18. The inflected cases plural (as in the Chitrālī) end in *ān* or *ōn* or *on*.

EXAMPLES.

19.

Manchī, man.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>manchī,</i>	<i>manchī or manchīān.</i>
Gen.	<i>manchī-est, manchī-s,</i>	<i>manchīōn or manchīōn'st.</i>
Dat.	<i>manchī-ē tā,</i>	<i>manchīōn tā.</i>
Acc.	<i>manchī-ē,</i>	<i>manchīōn.</i>
Agent (?)	<i>manchī-ē,</i>	<i>manchīōn (?).</i>
Abl., Loc.	<i>manchī-ē stē, etc.,</i>	<i>manchīōn stē, etc.</i>
Voc.	<i>manchī-ā,</i>	<i>manchī-ā.</i>

Ushp, horse.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>ushp,</i>	<i>ushp.</i>
Gen.	<i>ushpē, ushpō,</i>	<i>ushpān.</i>
Dat.	<i>ushpē tā,</i>	<i>ushpān tā.</i>
Acc.	<i>ushpē,</i>	<i>ushpān.</i>
Agent (?)	<i>ushp-ē (?),</i>	<i>ushp.</i>
Abl.	<i>ushpē stē, etc.,</i>	<i>ushpān stē, etc.</i>
Voc.	<i>hē ushp,</i>	<i>hē ushp.</i>

Tōtt, father.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>tōtt,</i>	<i>tōtt.</i>
Gen.	<i>tōtt's, tōtti, tōttiō,</i>	<i>tōttān, tōttān'st.</i>
Dat.	<i>tōttē tā,</i>	<i>tōttān (?) tā.</i>
Acc.	<i>tōtt,</i>	<i>tōttān (?).</i>
Agent (?)	<i>tōtt-ē (?),</i>	<i>tōtt (?).</i>
Abl.	<i>tōtt stē, etc.,</i>	<i>tōttān stē, etc.</i>
Voc.	<i>tōttiā,</i>	<i>tōttiā.</i>

(III) ADJECTIVES.

20. The Adjective ordinarily precedes the Noun, as *āl wōtt*, big stone; if used as a predicate, it follows, as *tā tōtt brā sang digar ess*, your clan is all bad.

21. It sometimes undergoes inflection of case to correspond with its Substantive as *shē siūn*, an old carpet; *siūmē kālē tā*, in an old fort.

22. Several Adjectives were recorded by me as ending in *l*, *m*, *n*, *r*, such as *āl*, big; *siūm*, old; *shīngīr*, pretty, and, when in company with certain Substantives, adding *a*, *ē*, *ī*, presumably for the purpose of gender. Adjectives ending in *ā* change the *ā* to *ī* for the feminine, or, at all events, occasionally, for the sake of euphony.

The following are examples:—

<i>āl mosh</i> ,	big man.	{ <i>āllē parr</i> ,	big apple.
		{ <i>kartī āllē ushp</i> ,	long, big horse.
		{ <i>ālla amu</i> ,	big house.
<i>digr manchī</i> ,	bad man.	<i>digrī putt</i> ,*	bad road.
† <i>drgr lū</i> ,	long root.	<i>drgrī ushp</i> ,	long horse.
<i>drgr warī</i> ,	long story.	<i>drgrī argrū</i> ,	long log.
<i>kazhēr wakī</i> ,	white lamb.	{ <i>kazhīrī gāo</i> ,	white cow.
<i>āl kazhēr wōtt</i> ,	large white stone.	{ <i>kazhīra ushp</i> ,	white horse.
		{ <i>kazhīrī dārī</i> ,	white beard.
		{ <i>kazhīrī zhū</i> ,	white hair.
<i>shīngīr</i> ,	pretty.	{ <i>shīngīra dare-stān</i> ,	pretty garden.
		{ <i>shū shīngīra ess</i> ,	rose is pretty.
		{ <i>shīngīra brunz</i> ,	pretty lawn.
		{ <i>shīngīra basnā</i> ,	pretty clothes.
		{ <i>shīngīra pīsh</i> ,	pretty flowers.
<i>wishtr taman</i> ,	wide trousers.	<i>wishtrī putt</i> ,	wide road.

* The Adjective qualifying *putt* is sometimes masculine.

It has been suggested to me that the first *r* is pronounced like the Sanskrit vowel *r*.

<i>zhil bhīm</i> , wet ground.	{	<i>zhilā burī</i> , wet (uncooked) bread.
		<i>zhilā yus</i> , wet (green) grass.
		<i>zhilā dār</i> , wet (green) wood.

The following instances are contrary to the above rule:—

<i>brā shingorā assā</i> ,	the brother is handsome.
<i>ushp shīgīl assā</i> ,	the horse is fast.

Possibly the rule, as in Khowār, is that males are Masculine and natural females Feminine, and all others Neuter, but, whatever rule may be made out, there appear examples to show that it is not regularly followed.

23. Khān Sāhib Abdul Hakīm Khān has obliged me with translations of the following thirteen sentences to test the existence of inflections of Adjectives to agree with Substantives. Certain Adjectives which I found to end in *īr* in the Nominative Masculine Singular, end, in his translation, in *erā*; and the word *āl*, big, is rendered by him as *ōla*.* Words like *kazhera*, when used to qualify Nouns naturally feminine (such as cow, mare), generally change their termination in these examples into *i*, but all other Adjectives ending in *n*, *a*, *k*, undergo no change.

Thy beard is white,	<i>tus dari kazhera assa.</i>
My hair is white,	<i>īsta dru kazhera assa.</i>
My daughter is not pretty,	<i>īsta jū vizheri n'aza.</i>
My bull is white,	<i>īsta azhē kazhera assa.</i>
My cow is white,	<i>īsta gā kazheri assa.</i>
My mare is white,	<i>īsta ishtri ushpa kazheri assa.</i>
My horse is white,	<i>īsta ushpa kazhera assa.</i>
Our horses are all white,	<i>imāsta ushpa sundi kazhera ashta.</i>
Take the saddles off all the white horses,	<i>sundi kazhera ushpā dā zina wakshā.</i>
All your horses are very fat,	<i>shāsta sundi ushpa biliuk karṭa ashta.</i>
That little girl is very dirty,	<i>aske parmenstuk juk biliuk mulchun bissa.</i>
That big boy is dirty,	<i>aske ōla āri mulchun azia.</i>
All our mares are very fat,	<i>imāsta sundi ishtri ushpa biliuk karṭa ashta.</i>

* If he is right, a portion of my para. 22 is wrong. In Sir G. Robertson's manuscript collection there are many adjectives ending in *l*, *m*, *n*, *r*, as *kazhēr*, *shatrum*, *damiōl*, etc.

24. Many Adjectives are formed from the Noun of Agency of the Verb, as follows :—

- | | |
|--|--|
| 1. <i>less kudām kul,</i> | good work doing, industrious. |
| 2. <i>widarl,</i> | fearing, timid, cowardly. |
| 3. <i>pott zarl,</i> | road knowing, guiding. |
| 4. <i>ziān karōl,</i> | loss-making, destructive, malicious,
harmful. |
| 5. <i>lālu kul,</i> | song making, singing. |
| 6. <i>less ushp p'tsir nishēl,</i> | on a horse good sitting, equestrian. |
| 7. <i>tarwochē wīl,</i> | sword beating. |
| 8. <i>p'putt lattir rangal</i>
<i>(ngal ?),</i> | on road property taking, highway
robber. |

The above can be used as Substantives or Adjectives : thus No. 2 is either timid or a coward ; No. 3 is guiding or a guide ; No. 7 sword smiting or an executioner.

25. Adjectives formed in English from a Substantive, by adding *y* or *ly*, such as foxlike, foxy, etc., are formed in Bashgali by adding to the Substantive either *chōr*, or *ayūr*, or *agyūr*, *pirstha*, *purstha*, *prishtha*, as—

- | | | | |
|---------------|-------|-----------------------|-----------------|
| <i>wrikē,</i> | fox ; | { <i>wrikē ayūr,</i> | } foxy, clever. |
| | | <i>wrikē purstha,</i> | |
| <i>krūz,</i> | dog ; | <i>krūz chōr,</i> | doglike. |

DEGREES OF COMPARISON.

26. The Comparative is formed by using the Positive together with the Ablative case (post-position *tā*, *stē*) of the Noun to which it refers, as—

- | | |
|---|---|
| <i>Mirak drgr manchī assā,</i> | Mirak is a tall man. |
| <i>Mirak Chālū tā drgr azz,</i> | Mirak is more tall than Chānlu. |
| <i>tū kur tā kurē tā āl ess,</i> | Your ass is bigger than mine. |
| <i>emā manchī pachan warī tā</i>
<i>damtōl asht,</i> | Our men are braver than the enemy. |
| <i>inā sē po sē stē kuchwach</i>
<i>chāgh ess,</i> | This year fruit is scarcer than last
year. |

27. The Superlative is formed by using a Noun of multitude or quantity with the Positive, as, *Bastī sundī manchīōn tā damtōl azz*, Bastī is the most powerful of all men.

(IV) PRONOUNS.

28.

PERSONAL PRONOUNS.

I, *ĩ, iã, õts.* Thou, *tũ.*

The Personal Pronouns, which we use with Verbs, are omitted by Káfirs. In the Dative and Accusative they are almost always understood. In the vocabulary of sentences they have been more often inserted than would be the case colloquially.

Ots, õ, ĩ, I.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>ots, õts, õts, õ, iã, iã, ĩ, ĩ,</i>	<i>emã.</i>
Gen.	<i>ĩ, ĩ, iã, iã'st, ĩsta,</i>	<i>emã, emã'st.</i>
Dat.	<i>iã tã,</i>	<i>emã tã.</i>
Acc.	<i>õts, õ, iã, ĩ,</i>	<i>emã.</i>
Agent (?)	<i>ĩ,</i>	<i>emã (?).</i>
Abl.	<i>iã mēsh, etc.,</i>	<i>emã mēsh, etc.</i>
Voc.		

Tũ, thou.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>tũ, tu, to, tõ.</i>	<i>shã.</i>
Gen.	<i>tõ, tõ'st, tusã, tũsã, tusẽ, tõstã,</i>	<i>shã'st.</i>
Dat.	<i>tũ tã,</i>	<i>shã tã.</i>
Acc.	<i>tũ,</i>	<i>shã.</i>
Agent (?)	<i>tũ,</i>	<i>shã.</i>
Abl.	<i>tũ mēsh, etc.,</i>	<i>shã mēsh.</i>
Voc.	<i>tũ,</i>	<i>shã.</i>

29.

DEMONSTRATIVES.

Inã, anĩ, he (this).
Ikĩã, askã, akĩ, iyẽ, izhẽ, he (remote).
Inã, anĩ, he, this.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>inã, anĩ,</i>	<i>amnã.</i>
Gen.	<i>anĩo,</i>	<i>amnĩã,</i>
Dat.	<i>anĩ tã,</i>	<i>amnĩã tã.</i>
Acc.	<i>anĩ,</i>	<i>amnĩã.</i>
Agent (?)	<i>anĩ,</i>	<i>amnã.</i>
Abl., Loc.	<i>anĩ-mēsh,</i>	<i>amnĩã mēsh.</i>
Voc.		

Ikīā, ikia, ikya, askā, aki, iyē, izē, he, that.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>ikīā, akī, iyē, izē,</i>	<i>amkī, amgī, amgīān.</i>
Gen.	<i>ikī, akīo, ikīost, īo,</i>	<i>amshī-est.</i>
Dat.	<i>akīyē, akīo tā,</i>	<i>amkīān tā.</i>
Acc.	<i>akī, askē,</i>	<i>amkīān.</i>
Agent (?)	<i>akī-ē,</i>	<i>amkī.</i>
Abl.	<i>akīo-mēsh,</i>	<i>amkīān mēsh.</i>
Voc.		

Both *inā* (this) and *akīā* (that), if used with words ending in *m*, are liable to take that terminal, as, *inām bagrām*, (in) that village.

30. In addition to the ordinary Pronouns of the 1st, 2nd and 3rd person, as above declined, certain pronominal suffixes, that is to say, letters or syllables, affixed at the end of words, take the value of Pronouns and are used instead of our Possessives, as—

<i>tōttī,</i>	my father.	<i>piṭran's,</i>	his sons.
<i>tōtt-chī,</i>	thy father.	<i>piṭress,</i>	his son.
<i>tōtt's,*</i>	his father.		

31. The following are samples of pronominal suffixes used with Transitive Verbs in the Past Tenses, or sometimes with Intransitives:—

<i>iā tū ē tang ptā'sh,</i>	I gave thee one rupee.
<i>ī tū ē tang dā karsī'sh,</i>	I lent one rupee to thee.
<i>tū ī shodr karā'sh,</i>	I made thee my servant.
<i>ōts tū dū wōr giṇī karā'sh,</i>	I twice have told thee.
<i>ī tū winā'sh,</i>	I have beaten thee.
<i>kuī tū ī shodr karā'sh, kuī</i>	{ Ever since I made thee my servant I never have beaten thee.
<i>dī n'vinosā'sh,</i>	

<i>tū ōts n'ptā'm,</i>	Thou gavest not to me.
<i>tū iāst dugā ōsh karsa'm,</i>	Thou hast looked out for me.
<i>tū iā digrī ushp kai ptās'm ?</i>	Why gavest thou a bad horse to me ?
<i>tū iā tā "ē tang prēlom"</i>	{ Thou to me hast promised "I will give one rupee."
<i>krās'm,</i>	

* See foot-note to sentence 726.

tū ikīē ptā,
tū ikīē vinā (vinossā),

Thou gavest to **him**.
Thou hast beaten **him**.

ikīē ōts ptā'm,
mīhrē askā kudūm iā tā
wīliās'm,
ikīē ōts vinās'm (vinoss'm),
ikīē iāst shai winā'm,

He gave to **me**.
The Ruler gave that job to **me**.

He beat **me**.
He beat **my** head.

kū tū ptā' sh-ī?
ikī tū ptā' sh,
ikī tū vinā' sh (vinossi' sh),
tū tā dārū kū ptā' sh?
manchī tū tā kyā gijji karā' sh?

Who gave to **thee**?
He gave to **thee**.
He beat **thee**.
Who gave medicine to **thee**?
What word did the man make
to **thee**?

inā ikī dū tang ptā,

He (this man) to **him** (that man)
gave two rupees.

emā tū pōch tang ptā' sh,
emā tū vinā' sh (vinossi' sh),

We gave **thee** five rupees.
We beat **thee**.

emā ikī usht tang ptā,
emā ikī vinā (vinossā),

We gave **him** eight rupees.
We have beaten **him**.

shā ōts sult tang ptā'm,
shā ōts vinā'm (vinossa'm),

You gave **me** seven rupees.
You beat **me**.

shā ikī yanits tang ptā,
shā ikī vinā (vinossā),

You gave **him** eleven rupees.
You have beaten **him**.

amnd ōts trits tang ptā'm,
amkiān ōts vinā'm (vinossa'm),

They gave to **me** thirteen rupees.
They have beaten **me**.

amkiān tū sapits tang ptā' sh,

They gave to **thee** seventeen
rupees.

amkiān tū vinā' sh (vinossi' sh),

They have beaten **thee**.

amnd ikī nēits tang ptā,

They gave to **him** nineteen
rupees.

32. In the Present or Future Tense of a Transitive Verb, terminals are not used with it to indicate the Pronouns which may be the object, thus:—

<i>ōts askiē vinom, vilom,</i>	I beat or shall beat him.
<i>ōts tū vinom, vilom,</i>	I beat or shall beat you.
<i>tū i vinj, vilosh,</i>	Thou beatest or wilt beat me.
<i>tū ikiē vinn, vilā,</i>	Thou beatest or wilt beat him.
<i>ikiā tū vinn, vilā,</i>	He beats or will beat thee.
<i>ikiā i vinn, vilā,</i>	He beats or will beat me.

In the above instances, the Verb follows the examples of terminations given for the ordinary conjugation of the Indicative Present and Future.

33. The Reflexive Pronoun which answers to the English word “self,” as in “himself,” is *yot zara* or *yōt zara*, and is used thus:—

<i>iā yōt zara,</i>	I myself.	<i>emā yōt zara,</i>	we ourselves.
<i>tu yōt zara,</i>	thou thyself.	<i>shā yōt zara,</i>	you yourselves.
<i>(tōtt) yōt zara,</i>	(my father) himself.	<i>amnd yōt zara,</i>	they themselves.

Sometimes *mī* is used, as *Mirak mī krā*, Mirak himself made.

34. POSSESSIVE PRONOUNS.

His own,	<i>amo, amo'st.</i>
Your own,	<i>yo'st.</i>
Their own,	<i>amshō'st.</i>

35. INTERROGATIVE PRONOUNS.

Who, which, what ?	<i>kāchē ?</i>
How many ?	<i>chē, chē, chuk, chok ?</i>

Kū, kāchī, kett, who ?

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>kā, kāchī, kett.</i>	<i>kāchī.</i>
Gen.	<i>kā, kā'st, ku'st, kāwo.</i>	<i>ku'st, kā'st.</i>
Dat.	<i>kā tā.</i>	<i>kett tā.</i>
Acc.	<i>kā.</i>	<i>kāchī.</i>
Agent (?)	<i>kāchī, kā.</i>	<i>kāchī.</i>
Abl.	<i>kā mēsh.</i>	<i>kett mēsh.</i>
Voc.		

RELATIVE PRONOUNS.

36. Relative Pronouns are hardly used.

Verbal Participles, which are used where we should use Relative Pronouns, seem to contain the Relative Pronoun, *e.g.*, Where is the man who took the news? Where is the news-taking man? *shū awēl mōch korār ess?* That is the odour of a dog which has died (of a dead dog). *ikē mṛishṭ krūi digar gun azz.*

Some Relative Pronouns are *kai*, whoever, whatever; *kettā* (*manchā*) (the man), who.

INDEFINITE PRONOUNS.

37. The following are some Indefinite Pronouns:—

<i>gijjē,</i>	some one.	<i>kā, achok, chok,</i>	some.
<i>kō,</i>	any one.	<i>ajik,</i>	so many.
<i>wārā,</i>	another.	<i>kāchī na,</i>	not any.
<i>biluk, biluk, bilugh,</i>	many.	<i>yo narē,</i>	one each.
<i>kā—kā,</i>	either—or.	<i>yo zarē,</i>	by myself.
<i>yo kūrē,</i>	one by one.	<i>azhik,</i>	so much.

(V) VERBS.

38. Verbs are Neuter, Active, and Passive.

They have two Numbers, Singular and Plural. They are generally placed at the end of a sentence. They have four Moods, *viz.* :—

Infinitive, Indicative, Imperative, and Conditional.

39. The Infinitive appears always to end in *sth* (or *sthā* or *st* or *sta*). as, *awēsth*, to bring; *yosth*, to eat; *lūsh_{st}isth*, to burn or be frost-bitten. If *sthā* or *sta** is the terminal, not *sth*, the *a* is very short, hardly discernible, and is always elided if the word following it commences with a vowel. In the following it is taken for granted that the Infinitive ends in *sth*. By rejecting the above termination a root is obtained (which has often been borrowed from various languages) from which the several Tenses are formed. If the root ends in a way which will render the affixes hard to pronounce, it undergoes some slight change, as *lūsh_{st}isth* to burn, root, *lūsh_t*, which, in some of the cases, becomes *lūzh*.

40. The Infinitive is very often used as a Verbal Substantive. It is then inflected in the Singular—(it is not used in the Plural)—by a long *ā*, (which answers to *dugā*, *thā*, for the sake of), being added, as *yosthā*, for the sake of eating, *nizh_{st}isthā bōn giats*, fetch us a seat for the sake of sitting on; and by adding *ē* or *ī* and using one of the many post-positions given in para. 63, as *lunish_tī mē_{st}sh*, by the falling. It can be used in the following way : *ikiē vish ass*, it is (appropriate) to punish him.

41. The Participle Present, or Active Participle, or Derivative Substantive, or Noun of Agency, *e.g.*, “doing,” is formed from the root by adding *n* or *l*, as, (good work) doing (man), (*lē kudūm*) *kul* (*manchē*), *nishin*, sitting. It may also be used in the Future or Past Tense, as, “the man who sang, or is singing, or is about to sing” are represented by “song-making,” *lālu kul*. It takes the place of a Relative Pronoun, as, “the man who took the news has come,” *shū awēl manchē āyo*. It can be used as an Adjective, as, song-making (man), *lālu kul*, or a song maker, singer; *ushp wetsu amchōl*, horse’s shoe fastening (farrier). When used as an Adjective, it changes gender, to agree with the Substantive which it qualifies, as, *piltīl-ī ushp*, a falling horse.

* In Sir G. Robertson’s manuscript collection the Infinitives end in *sta*, but he is “doubtful whether they are really Infinitives or a form of ‘from eating,’ ‘from going,’ etc.”

42. The Participle Past or Conjunctive Participle—(having eaten)—is usually formed from the root by adding *ātī*, *ētī*, *ītī*, *ōtī*, *ūtī*, or *tī* or *dī* only, as, *nishātī*, having sat, *yū-tī*, having eaten, *achūn-dī*, having run, *wanam-dī*, having caught. It is used as the equivalent of a Verb followed by a Conjunction, as *burī yūtī gwā*, having eaten food he went, or, he ate his food and went, or, as soon as he had eaten his food he went. The termination is sometimes *ta*, *tā*.

43. The Indicative Present—(I am doing)—is formed from the root by adding (together with a consonant or a vowel, for euphony, if necessary) *nam* or *nom*, *tam* or *thum*, or *am*; as, *kunam*, I am doing, *widartam* or *widaram*, I fear.

It is often used in a Future sense. Its terminals are—

Singular.	Plural.
1. <i>am</i> .	<i>mish</i> , <i>mā</i> .
2. <i>nj</i> , <i>nch</i> , <i>ch</i> , <i>sh</i> , <i>nji</i> , <i>nchī</i> , etc.	<i>ēr</i> , <i>ūr</i> , <i>ōr</i> , <i>ār</i> , <i>īr</i> .
3. <i>m</i> , <i>tt</i> , <i>ttett</i> .	<i>nt</i> , <i>nd</i> , <i>tt</i> , <i>ttett</i> .

44. The Future—(I will or shall take)—is formed from the root by adding *lom*, as, *awēlom*, I will take.

Its terminals* are—

Singular.	Plural.
1. <i>lom</i> .	<i>mish</i> , <i>mā</i> .
2. <i>losh</i> .	<i>ēr</i> , <i>ēr</i> , <i>īlr</i> , <i>ēlr</i> , <i>ōlr</i> , <i>ūlr</i> .†
3. <i>lā</i> .	<i>loh</i> , <i>lā</i> .

The terminal *lā* becomes *lī* when used with feminine nouns.

45. The Imperfect—(I was doing, I used to do, I would do, I would have done)—is formed from the root by adding *azzam* or *assam*, preceded, if necessary, by some consonant (*n* and *r* being favourites) for euphony, as, I was doing, *ku nazzam*. Its terminals are—

Singular.	Plural.
1. <i>azzam</i> .	<i>azzamish</i> .
2. <i>azzish</i> .	<i>azzār</i> .
3. <i>azzī</i> .	<i>azzī</i> .

46. Past Indefinite—(I made or have made)—is formed from the root by adding *ā*, or *āh*, or *ōh*, or *o* (sometimes for euphony *on*), preceded, if

* I never heard the terminal *lik* which Dr. Trumpp gives.

† The *l* is sometimes not pronounced; sometimes the pronunciation is *ēnlr*, *ōnlr*, *ūnlr*, if such a sound can be pronounced by Englishmen.

necessary for euphony, with a consonant, as *awesth*, to bring, root *awē*. past *awērā*. When used with a feminine Substantive it changes its termination to agree with it, as, the man died, *manchē mrā*; the woman died, *ishtrē mrī*. *Khān Sāhib Abdul Hakīm Khān* says he thinks there is no form, such as “he has eaten,” “he has gone,” as the *Bashgalis* only know the past in the sense “he ate, he went, etc.”

47. Pluperfect—(I had done)—is formed from the root by adding *issē*, as *amjissē*, I had put on clothes.

48. The second person singular of the Imperative is generally formed from the root by adding a long vowel (preceded by a consonant, for euphony, if necessary), as *shiwē*, sew thou; *namō*, show thou; *kshē*, do thou; *iō*, eat. Where the root is a monosyllable ending in a long vowel, such as *prē*, that becomes the Imperative. The remaining tenses of the Imperative seem almost the same as the Future.

49. The Conditional—(if you do, when you shall do, when you shall have done)—is formed by adding *bā* to the Present, Future, or Past: as *karbā*, if I should do; *enjē bā*, if you go. Sometimes *tān* is used in place of *bā*; and, for sake of euphony, some slight change of letters, so as not to clash with *bā* or *tān*, takes place.

50. The Interrogative is formed usually by adding *ā*, *iā*, or sometimes *ī*, as—

<i>tū purjitish-ā</i>	<i>ōts shtār assum-ā</i>	dost thou think I am a thief?
<i>tū ettish-ā</i>		art thou going?
<i>tū ko ptā'sh-ī</i>		who gave thee?

51. Phrases such as “at the time of my going” (a form of Gerund), are rendered thus, *ī en dā (iā)*.

52. The following are samples exemplifying the rules commencing at paragraph 39 :—

	TO RUN.	TO GIVE.	TO REST.	TO TELL LIES.	TO EAT.	
Infinitive	<i>achūnasth.</i>	<i>prēsth.</i>	<i>otisth.</i>	<i>mizhōsth.</i>	<i>yusth, yosth, iasth.</i>	
Root	<i>achūn.</i>	<i>prē.</i>	<i>oti.</i>	<i>mizhō.</i>	<i>yū.</i>	
Participle Present, Verbal noun, etc.	<i>achūnam.</i>	<i>prēl (?)</i>	<i>otin.</i>	<i>mizhōl.</i>	<i>yūl.</i>	
Participle Past.	<i>achūndī.</i>	<i>prētī.</i>	<i>otītī.</i>	<i>mizhētī.</i>	<i>yūītī, zhūtī.</i>	
Indicative.	Present	<i>achūnam.</i>	<i>prēnam.</i>	<i>otinam.</i>	<i>mizhōnam.</i>	<i>yūnam.</i>
	Future	<i>achūnlom.</i>	<i>prēlom, prom.</i>	<i>otilom.</i>	<i>mizhōlam.</i>	<i>yūlom.</i>
	Imperfect.	<i>achūnazzam.</i>	<i>prēnazzam.</i>	<i>otinazzam.</i>	<i>mizhōnazzam.</i>	<i>yūnazzam.</i>
	Past	<i>achūniā.</i>	<i>ptā.</i>	<i>otiniā.</i>	<i>mizhēiā.</i>	<i>iyā, iārā.</i>
	Pluperfect	<i>achūnissam.</i>	<i>ptāssiam.</i>	<i>otinassam.</i>	<i>mizhēssiam.</i>	<i>iārissam.</i>
Imperative	<i>achūnō.</i>	<i>prē.</i>	<i>otī, otīō.</i>	<i>mizhō.</i>	<i>īō, āyū, yō, yū.</i>	
Conditional	<i>achūnambā.</i>	<i>prēlombā.</i>	<i>otinambā.</i>	<i>mizhētān.</i>	<i>yūnambā.</i>	

53. Transitive Verbs are formed from Intransitives, and Causals from Transitives, by lengthening the final vowel, or sometimes by inserting *ā, ē, ī, ō, o*, before the termination *sth*, as—

<i>piltisth,</i>	to fall.	<i>piltāosth,</i>	to cause to fall.
<i>amjisth,</i>	to put on clothes.	<i>amjōsth,</i>	to clothe.
<i>pashisth,</i>	to light.	<i>pashīōsth,</i>	to cause to light.
<i>wisth,</i>	to rest.	<i>wiāsth,</i>	to cause to rest.

54. The following are samples of the conjugations of certain verbs. Each was taken down separately from the men employed, after a number of sentences had been worked out, showing the use of each Tense :—

INFINITIVE, *esth*, to be.

INDICATIVE.

Present.		Imperfect.	
Singular.	Plural.	Singular.	Plural.
1. <i>adzum</i> ,* <i>assum</i> <i>azzum</i> .	1. <i>azumish</i> .	1. <i>azzum</i> , <i>assum</i> .	<i>azzumish</i> .
		2. <i>azzush</i> .	<i>azār</i> .
2. <i>azzish</i> , <i>oshish</i> , <i>assī</i> , <i>oshī</i> , <i>ashī</i> .	2. <i>azār</i> .	3. <i>azzī</i> , <i>essī</i> , <i>wōs</i> .	{ <i>azzī</i> , or <i>azam-</i> <i>mē</i> .
3. <i>assē</i> , <i>assiā</i> , <i>assā</i> , <i>ass</i> , <i>azz</i> , <i>ezā</i> , <i>azzā</i> , <i>asset</i> <i>ess</i> , <i>essā</i> , <i>ai</i> , <i>asēl</i> .	3. <i>hosth</i> , <i>aišt</i> , <i>asht</i> , <i>ai</i> , <i>ista</i> , <i>assēl</i> , <i>etasal</i> , <i>asth</i> .	<i>n'aiśī</i> is commonly used for "was not."	
		IMPERATIVE.	

After an adjective, the 3rd person singular or plural is often *wai*, *ā*, or *zā* ; as, *zor wai*, are strong ; *spāhī digar ā*, soldiers are bad ; *chō manchizā*, how many men are there ?

"Is not" is often rendered *n'ai*.

"This is it," *inaz*.

IMPERATIVE.

osh, be thou.

CONDITIONAL.

Singular.	Plural.
1. <i>ashimbā</i> .	<i>azumishbā</i> .
2. <i>ashībā</i> .	<i>azērībā</i> .
3. <i>azhībā</i> .	<i>azzabā</i> .

* Compare the Sanskrit of this tense *asmi*, *asi*, *asti*, *smas*, *siha*, *santi*.

INFINITIVE, *busth*, to become.

1. Part. Pres., *būl*.
 2. „ Past, *but̃, būt̃, b̃t̃, b̃t̃, b̃t̃, b̃t̃*.

INDICATIVE.

3. Present—

Singular.	Plural.
1. <i>būnam, bunam.</i>	<i>būmish, būmish.</i>
2. <i>būnj̃, buoh.</i>	<i>būr.</i>
3. * <i>būnn, bonā, būtt, buttett, bosel, būttā, bā, b̃tto, buttaser.</i>	<i>būnd, bund.</i>

4. Future—

Singular.	Plural.
1. <i>būlom, bulom.</i>	<i>būmmā.</i>
2. <i>būlosh, bulass.</i>	<i>būlōr.</i>
3. <i>būloh, bulā.</i>	<i>būloh, bulā.</i>

5. Imperfect—

Singular.	Plural.
1. <i>būnaz̃am, būnaz̃am.</i>	<i>būnaz̃amish.</i>
2. <i>būnaz̃ish.</i>	<i>būnaz̃ār.</i>
3. <i>būnaz̃t̃.</i>	<i>būnaz̃t̃.</i>

6. Past Indefinite—

Singular.	Plural.
1. <i>bā'm.</i>	<i>bāmish.</i>
2. <i>bā'sh, bōsh, bozhā.</i>	<i>bōr.</i>
3. <i>bā.</i>	<i>bā.</i>

7. Pluperfect—

Singular.	Plural.
1. <i>bissium.†</i>	<i>bissiumish.</i>
2. <i>bissish.</i>	<i>bissār.</i>
3. <i>biss̃, bistai.</i>	<i>biss̃, bistai.</i>

* Does it become? *botasalā?*
 It is well, *lesta balā.*

† Also *bosam, bosish*, etc.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *bō.*
3. *bā, bá, billē.*

bummá.
būr.
bulā.

9.

CONDITIONAL.

Singular.

Plural.

1. *bimtā, bulazzambá.*
2. *bishtá, bulazzishbá.*
3. *bittā, bulazzibá, bulazh-
bá.*

bimistá, bomazzibá.
bīrdá, bulāzrbá.
bittā, bulazzibá.

INFINITIVE, ēsth, esth, or gūsth, to go.*

1. Part. Pres. (?)
2. „ Past, gītā.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. ennam, anam, aietam, ettam.	ēmish, ētimish.
2. enjā, ētish.	ēr.
3. ann, enn, ettett.	end, ettett, ettessel.

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. ēlom, ēlam.	ēmā, ēmish, etimish.
2. enjā, ēlosh.	ēr.
3. ennā, allon, ēlā, ellā, afzio.	ellā, allā.

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. ēnazzam.	ēnazzamish.
2. ēnazzish.	ēnazzār.
3. ēnazzī.	ēnazzī.

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. gā'm.	gāmish.
2. gā'sh.	gār.
3. gawā, gūs.	gawā, gyē.

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. gūssam.	gūssamish.
2. gūssish.	gūssēr.
3. gūssā.	gūstai.

* It is believed some of the tenses are derived from *esth* and some from *gūsth*.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *pret̃s, ī, iē.*
3. *ellā.*

- ēmā, ūm.*
- iēr.*
- ellā.*

9.

CONDITIONAL.

Singular.

Plural.

1. *gūmbā.*
2. *gūjbā.*
3. *gūbā, gaiebā.*

- gūmishbā.*
- gūrbā.*
- gūbā.*

INFINITIVE, **kusth, korusth**, to do or make.

1. Part. Pres., *kul, karōl.*
2. „ Past, *kusth, (?) katī, ktī.*

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kunam, kotam, karōnam,</i> <i>kshām, kom.</i>	<i>kummā.</i>
2. <i>kunjī, kashā, kshonji.</i>	<i>kūr.</i>
3. <i>kunn, kutt, kuttēt, kolann,</i> <i>kōr.</i>	<i>kutiēt, kund.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kulom, kalom, karōlom.</i>	<i>kummā.</i>
2. <i>kuloṣh.</i>	<i>kūr.</i>
3. <i>kulā.</i>	<i>kulā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kunazzam.</i>	<i>kunazzamīsh.</i>
2. <i>kunazzish.</i>	<i>kunazzār.</i>
3. <i>kunazzī.</i>	<i>kunazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. } 2. } <i>karā, karo.</i> 3. }	} <i>karā, karo.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kriṣṣā, kriṣṣī.</i>	<i>kriṣṣā, kriṣṣī.</i>
2. <i>kriṣṣā, kriṣhtai.</i>	<i>kriṣṣā, kriṣhtai.</i>
3. <i>kriṣṣā, kriṣhtai.</i>	<i>kriṣṣā, kriṣhtai.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>kumná.</i>
2. <i>ksh̃.</i>	<i>ksh̃r.</i>
3. <i>kulā.</i>	<i>kulā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>karbā, kulaibā.</i>	<i>kummabā (?)</i> .
2. <i>kulojbā, kunjībā, kshon- jībā.</i>	<i>kurbā (?)</i> .
3. <i>karbā.</i>	<i>kulabā (?)</i> .

INFINITIVE, *mṛisth*, to die.1. Part. Pres., *mṛl* (?).2. „ Past, *mṛisth*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛēnam</i> , <i>mṛēlam</i> , <i>mṛethum</i> .	<i>mṛēmā</i> .
2. <i>mṛenji</i> .	<i>mṛēr</i> .
3. <i>mṛēnn</i> , <i>mṛēt</i> .	<i>mṛend</i> , <i>mṛett</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛlom</i> .	<i>mṛēmīsh</i> .
2. <i>mṛlōsh</i> .	<i>mṛēr</i> .
3. <i>mṛlā</i> .	<i>mṛēlā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛēnazzam</i> .	<i>mṛēnazzamīsh</i> .
2. <i>mṛēnazzīsh</i> .	<i>mṛēnazār</i> .
3. <i>mṛēnazzī</i> .	<i>mṛēnazzī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛā'm</i> .	<i>mṛāmīsh</i> .
2. <i>mṛā'sh</i> .	<i>mṛār</i> .
3. <i>mṛā</i> .	<i>mṛā</i> .

There is also a form *mṛīshṭ azzum*, am dead; remainder as *azzum*. (See page 19.)

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛīssam</i> .	<i>mṛīssamīsh</i> .
2. <i>mṛīssīsh</i> .	<i>mṛīssār</i> .
3. <i>mṛīssā</i> .	<i>mṛīstai</i> , <i>mṛīshṭā</i> .

8.

IMPERATIVE.

Singular.

Plural.

1.

mṛēmd.

2. *mṛē.*

mṛēr, mṛēr.

3. *mṛēlā.*

mṛēlā.

9.

CONDITIONAL.

Singular.

Plural.

1. *mṛambā.*

*mṛamizh**h**bā.*

2. *mṛojbā.*

*mṛē**h**bā.*

3. *mṛabā.*

mṛabā.

INFINITIVE, *mizhōsth*, *mijōsth*, to tell lies.

1. Part. Pres., *mijōl*.
2. „ Past, *mijētē*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhōnam</i> .	<i>mizhōnāsh</i> .
2. <i>mizhōnājī</i> .	<i>mizhōr</i> .
3. <i>mizhōnn</i> .	<i>mizhend</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhōlam</i> .	<i>mizhōmā</i> .
2. <i>mizhōlash</i> .	<i>mizhōlr</i> .
3. <i>mizhōlā</i> .	<i>mizhōlā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhōnazzam</i> .	<i>mizhōnazzamish</i> .
2. <i>mizhōnazzish</i> .	<i>mizhōnazzār</i> .
3. <i>mizhōnazzī</i> .	<i>mizhōnazzī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhiā'm</i> .	<i>mizhiāmish</i> (?)
2. <i>mizhiā'sh</i> (?)	<i>mizhiār</i> .
3. <i>mizhiā</i> .	<i>mizhiā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhessiam</i> .	<i>mizhessi</i> .
2. <i>mizhessi</i> .	<i>mizhessār</i> .
3. <i>mizhestai</i> .	<i>mizhestai</i> .

8.

IMPERATIVE.

Singular.

Plural.

1.

*mizh*ammī.

2. *mizh*ō.

*mizh*ōlār.

3. *mizh*ōla.

*mizh*ōlā.

9.

CONDITIONAL.

Singular.

Plural.

1. }

2. } *mizhētān** (?).

3. }

1. }

2. } *mizhētān* (?).

3. }

* Probably in the few instances where the termination *tān* is shewn for the Conditional tense, there is also a form ending in *bā*, similar to those shown in the conjugations of *busth*, *esth*, *kusth*, etc.

INFINITIVE, lushtisth, to be frost bitten.

1. Part. Pres., lushtil (?).
2. „ Past, lushtiti.

INDICATIVE.

3. Present—

Singular.

1. luzhēnam.
2. luzhenj.
3. luzhēnn.

Plural.

- luzhēmish.
luzhēr.
luzhēnd.

4. Future—

Singular.

1. luzhēnēlom.
2. luzhēnēlosh.
3. luzhēnellā.

Plural.

- luzhēlemā.
luzhēr.
luzhēnellā.

5. Imperfect—

Singular.

1. luzhēnazzam.
2. luzhēnazzish.
3. luzhēnazzī.

Plural.

- luzhēnazzamish.
luzhēnazzār.
luzhēnazzī.

6. Past Indefinite—

Singular.

1. luzhengam.
2. luzhengash.
3. luzhengā.

Plural.

- luzhengāmish.
luzhengār.
luzhengā.

7. Pluperfect—

Singular.

1. luzhengossam.
2. luzhengossish.
3. luzhengossā.

Plural.

- luzhengossamish.
luzhengussār.
luzhengusthai.

* The root is luzht or luzh, the tenses being formed accordingly.

8.

IMPERATIVE.

*Singular.**Plural.*

- 1.
2. *lushē.*
3. *luzhēnellā.*

- luzhēlemā.*
- luzhēlēŕ.*
- luzhēnellā.*

9.

CONDITIONAL.

*Singular.**Plural.*

1. *lushtīmtān.*
2. *lushtīchtān.*
3. *lushtīnntān.*

- lushtemishtān (?).*
- lushtērtān (?).*
- lushtīnntān (?).*

INFINITIVE, nizhisth, nishisth, or nishisth, to sit.

1. Part. Pres., nishin, nishel.

2. „ Past, nishit̃.

INDICATIVE.

3. Present—

Singular.

1. nizhenam.

2. nizhenj.

3. nizhenn.

Plural.

nizhemish.

nizhēr.

nizhend.

4. Future—

Singular.

1. nizhelom, nishelom.

2. nizhelosh.

3. nizhelā.

Plural.

nizhemā.

nizhēr.

nizhelā.

5. Imperfect—

Singular.

1. nizhinazzam.

2. nizhinazzish.

3. nizhinazzī.

Plural.

nizhinazzamish.

nizhinazzār.

nizhinazzī.

6. Past Indefinite—

Singular.

1. nishiā'm.

2. nishiā'sh (?).

3. nishiā, or nishin azz.

Plural.

nishiāmish.

nishiā.

nishiā.

7. Pluperfect—

Singular.

1. nizhenassim.

2. nizhenassish.

3. { nizhenassī.
nizhenistai.

Plural.

nizhenassamish.

nizhenassār.

{ nizhenassī.
nizhenistai.

8.

IMPERATIVE.

Singular.

- 1.
2. *nizhē.*
3. *nizhēlā, nizhā.*

Plural.

- nizhēmā.*
nizhēlr.
nizhēlā.

9.

CONDITIONAL.

Singular.

1. *nizhēlambā.*
2. *nizhēlazhbā.*
3. *nizhēlabā.*

Plural.

- nizhēlamishbā.*
nizhēlrbā.
nizhēlabā.

INFINITIVE, *piltisth*, to fall.

1. Part. Pres., *pīltīl*.
2. „ Past. *pīltīēṭṭ*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pīltēnam.</i>	<i>pīltēmā.</i>
2. <i>pīltanj.</i>	<i>pīltēṛ.</i>
3. <i>pīltann.</i>	<i>pīltand.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pīltīlom.</i>	<i>pīltīlēma.</i>
2. <i>pīltīloṣh.</i>	<i>pīltēṭṛ.</i>
3. <i>pīltīlā.</i>	<i>pīltīlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pīltinassam.</i>	<i>pīltinassamish.</i>
2. <i>pīltinassish.</i>	<i>pīltinassār.</i>
3. <i>pīltinassī.</i>	<i>pīltinassī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pīltiā'm.</i>	<i>pīltiāmish.</i>
2. <i>pīltiā'sh.</i>	<i>pīltiār.</i>
3. <i>pīltiā.</i>	<i>pīltiā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pīltissam.</i>	<i>pīltissamish.</i>
2. <i>pīltissish.</i>	<i>pīltissār.</i>
3. <i>pīltissi.</i>	{ <i>pīltissi,</i> <i>pīltistur.</i>

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *pilti.*
3. *piltiā.*

piltilēmā.
piltēlār.
piltilā.

9.

CONDITIONAL.

Singular.

Plural

1. *piltindān.*
2. *piltishtā.*
3. *piltiltā.*

piltimishid
piltirādā.
piltiltā,

INFINITIVE, *achūnasth*, to run.

1. Part. Pres., *achūnam*.
2. „ Past, *achūndī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnam</i> .	<i>achūnamish</i> .
2. <i>achūnanj</i> .	<i>achūr</i> .
3. <i>achūnann</i> .	<i>achūnand</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnlom</i> .	<i>achūlamnā</i> .
2. <i>achūnlosh</i> .	<i>achūnlr</i> .
3. <i>achūnlā</i> .	<i>achūnlā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnazzam</i> .	<i>achūnazzamish</i> .
2. <i>achūnaz^zish</i> .	<i>achūnaz^zār</i> .
3. <i>achūnaz^zī</i> .	<i>achūnaz^zī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūniā'm (?)</i> .	<i>achūniāmish</i> .
2. <i>achūniā'sh (?)</i> .	<i>achūniār</i> .
3. <i>achūniā (?)</i> .	<i>achūniā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnissam</i> .	<i>achūnissamish</i> .
2. <i>achūnissish</i> .	<i>achūnissār</i> .
3. <i>achūnissī</i> .	<i>achūnissī</i> .

8.

IMPERATIVE.

*Singular.**Plural.*

1.

*achūlammá.*2. *achūnō.**achūnlār.*3. *achūnlā.**achūnlā.*

9.

CONDITIONAL.

*Singular.**Plural.*1. *achūnambá.**achūnamishbá.*2. *achūnashbá.**achūrbá.*3. *achūnabá.**achūnabá.*

INFINITIVE, otisth,* utisth, to remain.

1. Part. Pres., otin, utin.
2. „ Past, otitē, uttē, † uttā.

3. Present—

INDICATIVE.

<i>Singular.</i>	<i>Plural.</i>
1. otinam.	otimmish.
2. otinj.	otār.
3. otinn.	otind.

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. otilom.	otimmd, otīlammā.
2. otīlosh.	otīr.
3. otilā.	otilā.

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. otinazzam.	otinazzamish.
2. otinazzish.	otinazzār.
3. otinazzī.	otinazzī.

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. otiniā'n, uttā.	otiniāmish.
2. otiniā'gh.	otīr.
3. otiniā.	otiniā.

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. otinassam.	otinassamish.
2. otinassish.	otinassār.
3. otinassī.	otinassī.

* The first letter throughout the verb is sometimes u.

† This is found in the sense of "that which remained; the leavings."

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>otimnā.</i>
2. <i>otī, otīō.</i>	<i>otīlār.</i>
3. <i>otīlā.</i>	<i>otīlā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>otinambā.</i>	<i>otinamizhhbā.</i>
2. <i>otinazhbā.</i>	<i>otīrbā.</i>
3. <i>otinabā.</i>	<i>otinabā.</i>

INFINITIVE, *iasth*, *yosth*, *yusth*, *yūsth*, to eat.

1. Part. Pres., *yāl*.
2. „ Past, *yūtī*, *zhūtī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>yānam</i> , <i>aīetam</i> .	<i>yūmish</i> .
2. <i>yūnjī</i> , <i>yūchī</i> .	<i>yūr</i> .
3. <i>yūnn</i> , <i>yūt</i> , <i>yūttett</i> .	<i>yūnd</i> , <i>yūt</i> , <i>yūttett</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>yūlom</i> .	<i>yūmd</i> .
2. <i>yūlosh</i> .	<i>yūlr</i> .
3. <i>yūlā</i> .	<i>yūlā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>yūnazzam</i> .*	<i>yūnazzamish</i> .
2. <i>yūnazzish</i> .	<i>yūnazzār</i> .
3. <i>yūnazzī</i> .	<i>yūnazzī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>iyā</i> , <i>iārā</i> (?)	<i>iāramish</i> (?)
2. <i>iārā</i> .	<i>iār</i> .
3. <i>iārā</i> , <i>iyā</i> , <i>iyāsh</i> .	<i>iārā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>iārissam</i> .	<i>iārissamish</i> .
2. <i>iārissish</i> .	<i>iārissār</i> .
3. <i>iārissī</i> .	<i>iārissī</i> .

* In this tense the letter *z* sometimes takes the place of *n* as *yūlazzam*, etc.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *iō, āyū, yō, yū.*
3. *yūlā.*

yūmā.
yūr.
yūlā.

9.

CONDITIONAL.

Singular.

Plural.

1. *yūnambā.*
2. *yūnjbā.*
3. *yūnabā.*

yūnīshbā.
yūrbbā.
yūndabā.

INFINITIVE, *ngũsth*, to take.

1. Part. Pres., *ngal*.
2. „ Past, *ngātī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngānam.</i>	<i>ngāmīsh.</i>
2. <i>nganj.</i>	<i>ngār.</i>
3. <i>ngann, ngutt.</i>	<i>ngand.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngālom.</i>	<i>ngāmā.</i>
2. <i>ngālosh.</i>	<i>ngār.</i>
3. <i>ngālā.</i>	<i>ngālā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngānazam.</i>	<i>ngānazamīsh.</i>
2. <i>ngānazzi_h.</i>	<i>ngānazār.</i>
3. <i>ngānazzi.</i>	<i>ngānazzi.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngūtā'm.</i>	<i>ngūtāmīsh.</i>
2. <i>ngūtā'sh.</i>	<i>ngūtār.</i>
3. <i>ngūtā.</i>	<i>ngūtā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngūtūssam.</i>	<i>ngūtūssamīsh.</i>
2. <i>ngūtūssish.</i>	<i>ngūtūssār.</i>
3. <i>ngūtūssi, ngūtastai.</i>	<i>ngūtūssi, ngūtastai.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>ngāmā.</i>
2. <i>ngā.</i>	<i>ngār.</i>
3. <i>ngālā.</i>	<i>ngālā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngūtambā (?)</i> .	<i>ngāmabā (?)</i> .
2. <i>ngūllazzibā (?)</i> .	<i>ngālrbā (?)</i> .
3. <i>ngūtabā.</i>	<i>ngūtabā.</i>

INFINITIVE, *prēsth*, to give.

1. Part. Pres., *prēl* (?).
2. „ Past, *prētī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>prēnam.</i>	<i>prēmā.</i>
2. <i>prēnjī.</i>	<i>prēr.</i>
3. <i>prētt, prēnn.</i>	<i>prēnd.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>prēlom, prēm.</i>	<i>prēmā.</i>
2. <i>prēlošh.</i>	<i>prēlī.</i>
3. <i>prēlā.</i>	<i>prēlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>prēnazzam.</i>	<i>prēnazzamīsh.</i>
2. <i>prēnazzīsh.</i>	<i>prēnazzār.</i>
3. <i>prēnazzī.</i>	<i>prēnazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ptā'm.</i>	<i>ptāmīsh.</i>
2. <i>ptā'sh.</i>	<i>ptār.</i>
3. <i>ptā.</i>	<i>ptā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ptāssiam.</i>	<i>ptāssamīsh.</i>
2. <i>ptāssi.</i>	<i>ptāssār.</i>
3. <i>ptāssī, ptustai.</i>	<i>ptāssī, ptustai.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>prēmá.</i>
2. <i>prē.</i>	<i>prēlr.</i>
3. <i>prēlā.</i>	<i>prēlā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>prēlombá.</i>	<i>prēlomishbá.</i>
2. <i>prēloshbá.</i>	<i>prēlōrbá.</i>
3. <i>prēlābá.</i>	<i>prēlābá.</i>

INFINITIVE, *awēsth*, to bring, to take.

1. Part. Pres., *awēl*.
2. „ Past, *awētī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awēnom</i> , <i>awētum</i> .	<i>awēmish</i> .
2. <i>awēnj</i> .	<i>awēř</i> .
3. <i>awēnn</i> , <i>awētt</i> .	<i>awēnd</i> , <i>awēttett</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awēm</i> , <i>awēlom</i> .	<i>awēmá</i> .
2. <i>awēlosh</i> .	<i>awēřl</i> .
3. <i>awēlā</i> .	<i>awēlā</i> , <i>awēttett</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awēnazzam</i> .	<i>awēnazzamish</i> .
2. <i>awēnazzish</i> .	<i>awenazzār</i> .
3. <i>awēnazzi</i> .	<i>awēnazzi</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awēřā'm</i> .*	<i>awēřāmish</i> (?).
2. <i>awēřā'sh</i> .	<i>awēřār</i> (?).
3. <i>awēřā</i> , <i>awaristhai</i> .	<i>awēřā</i> , <i>awaristhai</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awarissam</i> .	<i>awarissamish</i> (?).
2. <i>awarissish</i> .	<i>awarissār</i> (?).
3. <i>awarissi</i> .	<i>awarissi</i> .

* *Awēřa* or *arwara*, and pluperfect *awarissam* or *arwarissam*.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *giats, gats.*
3. *awēlā.*

- awēmā.*
- gatsār.*
- awēlā.*

9.

CONDITIONAL.

Singular.

Plural.

1. *awarambā.*
2. *awarījbā.*
3. *awarabā.*

- awaramishbā.*
- awarērbā (?)*
- awarabā.*

INFINITIVE, **amjisth**, to put on clothes.

1. Part. Pres., *amjil*.
2. „ Past, *amjiti*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjinam.</i>	<i>amjimish.</i>
2. <i>amjinj.</i>	<i>amjiŕ.</i>
3. <i>amjitt, amjinn.</i>	<i>amjind.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjilom.</i>	<i>amjimmd.</i>
2. <i>amjilosh.</i>	<i>amjiŕ.</i>
3. <i>amjilā.</i>	<i>amjilā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjinazzam.</i>	<i>amjinazzamish.</i>
2. <i>amjinazzish.</i>	<i>amjinazzār.</i>
3. <i>amjinazzī.</i>	<i>amjinazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjiā'm.</i>	<i>amjiā'mish.</i>
2. <i>amjiā'sh.</i>	<i>amjiār.</i>
3. <i>amjiā.</i>	<i>amjiā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjissim.</i>	<i>amjissimish.</i>
2. <i>amjissish.</i>	<i>amjissār.</i>
3. <i>amjissī, amjistai.</i>	<i>amjissī, amjistai.</i>

8.

IMPERATIVE.

Singular.

Plural.

1.

amjimmá.

2. *amjū.*

amjīlār.

3. *amjīlā.*

amjīlā.

9.

CONDITIONAL.

Singular.

Plural.

1. *amjīlambā.*

amajīmmabā

2. *amjīloshbā.*

amjīlrbā.

3. *amjīlabā.*

amjīlabā.

INFINITIVE, pshīsth, to grind.

1. Part. Pres., pshīl (?).
2. „ Past, pshīti.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <u>pshīnam</u> .	<u>pshīmīsh</u> .
2. <u>pshīnj</u> .	<u>pshīr</u> .
3. <u>pshīnn</u> .	<u>pshīnd</u> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <u>pshīlom</u> .	<u>pshīmā</u> .
2. <u>pshīlosh</u> .	<u>pshīlr</u> .
3. <u>pshīlā</u> .	<u>pshīlā</u> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <u>pshīnazzam</u> .	<u>pshīnazzamīsh</u> .
2. <u>pshīnazzīsh</u> .	<u>pshīnazzār</u> .
3. <u>pshīnazzī</u> .	<u>pshīnazzī</u> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <u>pshām</u> .	<u>pshāmīsh</u> .
2. <u>pshāsh</u> .	<u>pshār</u> .
3. <u>pshā</u> .	<u>pshā</u> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <u>pshīssam</u> .	<u>pshīssamīsh</u> .
2. <u>pshīssīsh</u> .	<u>pshīssār</u> .
3. <u>pshīssī</u> .	<u>pshīssī</u> .

8.

IMPERATIVE.

Singular.

Plural.

1.

pshĩmá.

2. *pshĩ.*

pshĩlār.

3. *pshĩlā.*

pshĩlā.

9.

CONDITIONAL.

Singular.

Plural.

1. *pshĩnambá.*

pshĩmishbá.

2. *pshĩshbá (?)*.

pshĩrbá.

3. *pshĩbá.*

pshĩbá.

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INFINITIVE, *wisth*, or *visth*, to beat.

1. Part. Pres., *wīl*.
2. „ Past, *wītī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>winom.</i>	<i>wimīsh.</i>
2. <i>wich, winj.</i>	<i>wīr.</i>
3. <i>winn, witt.</i>	<i>wind.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>wilom.</i>	<i>wimā.</i>
2. <i>wilos<u>h</u>.</i>	<i>wilōr.</i>
3. <i>wilā.</i>	<i>wilā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>winazzam.</i>	<i>winazzamīsh.</i>
2. <i>winazzī<u>sh</u>.</i>	<i>winazzār.</i>
3. <i>winazzī.</i>	<i>winazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>winā'm.</i>	<i>wināmīsh.</i>
2. <i>winā's<u>h</u>.</i>	<i>winā'r.</i>
3. <i>winā.</i>	<i>winā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>winossam.</i>	<i>winossamīsh.</i>
2. <i>winossī<u>sh</u>.</i>	<i>winossār.</i>
3. <i>winossī.</i>	<i>winossī.</i>

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *wī.*
3. *wīā.*

wimā.
wīlōr.
wīā.

9.

CONDITIONAL.

Singular.

Plural.

1. *winambā.*
2. *winoshbā.*
3. *winabā.*

winamishbā (?).
wīrbā (?).
winabā.

INFINITIVE, *nizhōsth*, to cause to sit; to set.

1. Part. Pres., *nizhōl* (?).

2. „ Past, *nizhōti* (?).

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhōnam.</i>	<i>nizhōnish.</i>
2. <i>nizhōnj.</i>	<i>nizhōr.</i>
3. <i>nizhōnn.</i>	<i>nizhōnd.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhōlom.</i>	<i>nizhōlmā.</i>
2. <i>nizhōlosh.</i>	<i>nizhōlr.</i>
3. <i>nizhōlā.</i>	<i>nizhōlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhōnazzam.</i>	<i>nizhōnazzamish.</i>
2. <i>nizhōnazzish.</i>	<i>nizhōnazzār.</i>
3. <i>nizhōnazzī.</i>	<i>nizhōnazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nishēā'm.</i>	<i>nishēāmish</i> (?).
2. <i>nishēā'sh.</i>	<i>nishēr.</i>
3. <i>nishēā.</i>	<i>nishēā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhōnassam.</i>	<i>nizhōnassamish.</i>
2. <i>nizhōnassish.</i>	<i>nizhōnassār.</i>
3. <i>nizhōnassī.</i>	<i>nizhōnassī.</i>

8.

Singular.

- 1.
2. *nizhāō.*
3. *nizhālā.*

IMPERATIVE.

Plural.

- nizhāmmd.*
- nizhōr.*
- nizhālā.*

9.

Singular.

1. *nizhālezambā.*
2. *nizhālezishbā.*
3. *nizhālezībā.*

CONDITIONAL.

Plural.

- nizhālazamishbā.*
- nizhālezībā.*
- nizhālezībā.*

INFINITIVE, *piltōsth*, to cause to fall; throw down.

1. Part. Pres., *piltōl* (?).
2. „ Past, *piltētti*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōnam.</i>	<i>piltōmā.</i>
2. <i>piltōnanj.</i>	<i>piltōr.</i>
3. <i>piltōnn.</i>	<i>piltōnd.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōlom.</i>	<i>piltōlemmā.</i>
2. <i>piltōlosh.</i>	<i>piltōlōr.</i>
3. <i>piltōlā.</i>	<i>piltōlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōnassam.</i>	<i>piltōnassamish.</i>
2. <i>piltōnassish.</i>	<i>piltōnassār.</i>
3. <i>piltōnassī.</i>	<i>piltōnassī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltēā'm.</i>	<i>piltēāmish.</i>
2. <i>piltēā'sh.</i>	<i>piltēār.</i>
3. <i>piltēā.</i>	<i>piltēā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōssum.</i>	<i>piltōssumish.</i>
2. <i>piltōssish.</i>	<i>piltōssār.</i>
3. <i>piltōssī, piltōstai.</i>	<i>piltōssī, piltōstai.</i>

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *piltāz.*
3. *piltōlā.*

- piltōmmā.*
- piltōlār.*
- piltōlā.*

9.

CONDITIONAL.

Singular.

Plural.

1. *piltōmbā.*
2. *piltōshbā.*
3. *piltōbā.*

- piltōmabā (?)*.
- piltōrbā (?)*.
- piltōlabā (?)*.

55. The following are some forms of a defective or irregular verb *aōsth*, to come :—

having come,	<i>attī.</i>	Imperative,	<i>ats</i>
it comes or	} <i>afziā.</i>	come,	} <i>prēts.</i>
will come,		if you come,	<i>anjībā.</i>
he comes,	<i>ann, awettett.</i>	we are coming	} <i>atsomā.</i>
I came,	<i>aiyōsam.</i>	or will come,	
thou camest,	<i>aiyōsh, osh, hāu.</i>	they come,	<i>attēt.</i>
he came,	{ <i>aiyo, ozz,</i> <i>ess, adsā,</i> <i>afziā.</i>	they have	{ <i>afziā, osth,</i> <i>osthai,</i> <i>āyū.</i>

56. "To be able," *busth*, is used by adding it to the root of a verb, supplemented by a letter for euphony if desired, as, to catch, *damisth*; I cannot catch, *dam-en na battam.*

I cannot enter,	<i>en na battam.</i>
I cannot pull,	<i>kshon na battam.</i>
you cannot run,	<i>achūn na banj.</i>
you can kill,	<i>jār bachā.</i>
he cannot make,	<i>kon n'buttett.</i>
thou wilt not be able to go,	<i>n'pā balosh.</i>
I cannot go,	<i>n'iam banam.</i>
he cannot go,	<i>pilingēn nu batt.</i>
we cannot see,	<i>emā wār n'bammā.</i>

57. "To have" is rendered thus: I have two horses, to me two horses are, *iā dū ūshp ašht.* A form *wās*, "has," is sometimes heard, as *tapak wās*, he has a gun; *dush n'wāsam*, I have no blame. This word has many parts which seem to come from an infinitive *wāsth.*

PASSIVE.

58. The passive form of the verb is not very often used. The following are samples :—

My arm is broken,	<i>iā duī peṭangwā.</i>
The stick is broken,	<i>mārī pərongī.</i>
My ankle is broken,	<i>grik peṭangūs.</i>
The bow is broken,	<i>drōn peṭangūs.</i>
The bridge is broken,	<i>sū peṭangess.</i>
My saddle will be broken,	<i>zīn peṭang ellā.</i>
The leg will be broken,	<i>nanden peṭanlā.</i>
I am beaten,	<i>ōts vīna vīna karessam.</i>
Thou wilt be beaten,	<i>tu vinagan ungalosh.</i>
He would have been beaten,	<i>ika vinagan ungalazī.</i>
We have been beaten,	<i>emā vinagan ungutussī.</i>
Grass is eaten up,	<i>yūs yūti laga biss.</i>
You will be killed,	<i>shā jāra elār.</i>
He was killed,	<i>aska jāra gwā.</i>
Ten soldiers were killed,	<i>duts spāhē tapā gwā.</i>

The last eight of the above were obtained by Khān Sāhib Abdul Hakīm Khān.

(VI) INDECLINABLES.

59.

ADVERBS OF TIME.

afterwards,	{ <i>ptior</i> , <i>ptiwar</i> , <i>ptibar</i> , or <i>pāmē</i> .	hitherto,	<i>starak wīk</i> .
all together,	<i>ē wōr</i> ,	immediately,	<i>sapp</i> , <i>sapp</i> .
always,	<i>parē wōr</i> .	last year,	<i>pō</i> , <i>pō sē</i> .
at any time,	<i>kai wōs tā</i> .	late,	<i>drē</i> .
at last,	<i>pēlik</i> .	never,	<i>kūi na</i> .
at what time ?	<i>koī ?</i>	once,	<i>ē wōr</i> .
back again,	<i>dī</i> , <i>wā</i> .	rarely,	<i>achok wōktā</i> .
before,	<i>shaiyē</i> .	separate,	{ <i>kūrē kūrē</i> , <i>kūrē</i> <i>kūrē</i> , <i>yo nirikē</i> .
by night,	<i>radar</i> .	since when ?	<i>kuī stē ?</i>
daily,	<i>sang gujr</i> .	some day or	{ <i>kuī wōs tā</i> .
day after to-	{ <i>attrī</i> .	another,	
morrow,		sometimes,	<i>kāchī</i> , <i>kuī kuī</i> .
day before	{ <i>nōtrē</i> .	soon,	<i>sapp</i> , <i>achūnam</i> .
yesterday,		ten times,	<i>duts wōr</i> .
each day ;	{ <i>eo gujrē</i> .	to-day,	{ <i>starak</i> , <i>pstarak</i> , <i>pshtarak</i> , <i>shtak</i> .
daily ; in		to-morrow,	<i>dalkiē</i> , <i>dalkā</i> .
a day,		twice,	<i>dū wōr</i> .
early, or soon,	<i>shangyē</i> .	two days	{ <i>achutt</i> .
early morning,	<i>kuiā</i> .	hence,	
ever,	<i>kuī</i> , <i>kuī wōs tā</i> .	when ?	{ <i>kāstē tār</i> , <i>kai wōkt ?</i>
formerly,	{ <i>shangyē zamā-</i> <i>na tā</i> .	yesterday,	<i>dūs</i> , <i>dus</i> .
henceforth,	<i>pāmū</i> .		

60.

ADVERBS OF PLACE.

anywhere,	<i>kōr</i> .	in front of,	<i>nirgō</i> .
around,	<i>p'banūr</i> .	here,	<i>anī</i> , <i>anic</i> .
back,	<i>wā</i> .	high up,	<i>chīr</i> .
back again,	<i>dī</i> .	inside,	<i>attēr</i> .
down hill,	<i>brūlē</i> , <i>burnu</i> .	low down (a	{ <i>nīr</i> .
down stream,	<i>vinrēnī</i> .	valley),	
downwards,	<i>wār</i> , <i>wao</i> , <i>yūr</i> .	near,	{ <i>turē</i> , <i>torē</i> , <i>tawarē</i> , <i>attkhi</i> .
far,	<i>badār</i> .	outside,	<i>bar</i> , <i>berū</i> .
in front,	{ <i>panoī</i> , <i>nashtar-</i> <i>wat</i> .	somewhere,	<i>kōr</i> .

on this side (of a river, etc.),	} <i>čr.</i>	there,	<i>akī, akīyē, hatt.</i>
on that (the far) side (of a river, etc.),	} <i>pčr.</i>	up hill,	<i>atōre.</i>
		up to,	<i>kātē.</i>
this way,	<i>inā pōr, anī pōr.</i>	whence,	<i>kōr stē.</i>
that way,	<i>akī pōr.</i>	whereabouts,	<i>kett.</i>
		which way ?	<i>korār ?</i>

61.

ADJECTIVES AND ADVERBS OF QUANTITY.

how much ?	<i>chī, chok, chuk.</i>	very	{ <i>bilūgh, bilugh,</i> <i>biluk.</i>
this much,	<i>igiak.</i>	to a small extent,	<i>achok.</i>
so many,	<i>azhik.</i>		
so much,	<i>azhisto.</i>		

62.

ADVERBS OF SIMILITUDE.

aloud,	<i>kāgrē.</i>	separately,	{ <i>kūr kūr, kūr</i> <i>kūr.</i>
certainly,	<i>buashē.</i>	somewhat, a }	<i>achok.</i>
even,	<i>dī.</i>	little,	
forcibly,	<i>kartē.</i>	slowly, by stealth,	<i>chillē.</i>
for nothing,	<i>giā, gijā.</i>	surely,	<i>nashontē.</i>
how ?	<i>kāikotē, kāktī ?</i>	therefore,	<i>ikiē dugā.</i>
like this,	<i>ajik.</i>	verily,	<i>buashē.</i>
like to,	{ <i>agyūr, purst,</i> <i>agūr.</i>	violently,	<i>kōtē, kartē.</i>
loudly,	<i>kotē.</i>	well,	<i>lē, lesstaka.</i>
not,	<i>na, nā, noh.</i>	wherefore ?	<i>kai dugā ?</i>
otherwise,	<i>giā.</i>	why ?	{ <i>kyē, kai dā,</i> <i>kyū, kaikotē ?</i>
perhaps,	<i>shtalē, ingol kā.</i>		

63.

POST-POSITIONS AND PREPOSITIONS.

after,	{ <i>ptiwar, ptior,</i> <i>tībar.</i>	behind,	(see "after.")
around,	<i>pachūr, p'banūr.</i>	between,	<i>p'minj, p'mich.</i>
at the time of		beyond,	<i>pār.</i>
(going),	{ <i>(piliang) tā.</i>	by, in act of,	<i>mēsh, mīsh, mēsh.</i>
before,	<i>p'miōk.</i>	by reason of,	<i>tā.</i>
		in front of (thee),	<i>(tū) p'nishar.</i>

POST-POSITIONS AND PREPOSITIONS—continued.

for sake of,	{	<i>dugā</i> , sometimes pronounced very rapidly like <i>tikā</i> ,	of,	<i>tā</i> . *
		<i>kā</i> , <i>gā</i> ; sometimes <i>ā</i> is used as a suffix to Infinitives as <i>yusthā</i> , for sake of eating.	on,	<i>tā</i> .
			on account of,	<i>tā</i> .
			outside of,	<i>bē</i> , <i>begū</i> , <i>berū</i> , <i>bar</i> .
from,	{		together with,	<i>tā</i> .
			towards,	<i>pōr</i> , <i>ba</i> (as a prefix).
			under,	<i>pagiōr</i> , <i>pagūr</i> .
			until,	<i>wīk</i> .
in,	{	<i>stē</i> , <i>ste</i> , <i>stē</i> .	upon,	<i>pagūr</i> , <i>tā</i> .
		<i>b</i> as a prefix, as <i>b'bhīm</i> , in the ground; or <i>p'</i> or <i>pa</i> ; <i>tā</i> ; suffix <i>ē</i> ;	up to,	<i>wīk</i> .
		<i>mē</i> ; <i>mī</i> .	with (in company),	{ <i>mēsh</i> , <i>mīsh</i> .
			with (by means of),	{ <i>wārē</i> , <i>wā</i> , <i>wrē</i> .
in midst of,		<i>p'mijhū</i> .	with (by means of),	{ <i>mēsh</i> , <i>mīsh</i> , <i>mēsh</i> .
instead of,		<i>piōl</i> .		
near to,		<i>chivōl</i> , <i>tawarē tā</i> .		

64.

CONJUNCTIONS, ETCETERA.

The Kāfirs appear to dispense with conjunctions as much as possible. The construction of the language avoids them. Some seem borrowed from the Chitrālī.

also,	{	<i>dā</i> .
even,		
and,		<i>ojē</i> ; <i>jē</i> .
not,		<i>nā</i> , <i>na</i> , <i>nai</i> , <i>noh</i> .
if,		<i>ka</i> .
otherwise,		<i>ka-na</i> .
or,		<i>te</i> .

yes. Although in an affirmative reply to such a question as "Has Widing come?", "yes" is sometimes rendered by the Chitrālī word "*dā*," it is usual to reply "He has come" or "Widing has come."

* The post-position *tā* is sometimes *tā* or *tār*.

65.

INTERJECTIONS.

Movements of the hands, etc., are very largely used to express feelings of surprise, annoyance, etc.

alas,	{ <i>hai hai,</i> <i>uterestā.</i>	for shame, <i>thū thū.</i>
be silent,	<i>chūsh̄t osh̄.</i>	have a care, <i>tarāchī bo.</i>
bravo,	<i>shamash̄.</i>	it is well; }
good-bye and	{ <i>so enjī.</i>	all right. } <i>lesstā balā.</i>
good luck,		

66.

(VII) NUMERALS.

CARDINALS.

1. <i>ē, eo, yu, yō.</i>	19. <i>nēits.</i>
2. <i>dū, dū.</i>	20. <i>witsī, watsa.</i>
3. <i>trē.</i>	21. <i>witsī eo.</i>
4. <i>sh̄to.</i>	30. <i>witsa duts.</i>
5. <i>puch, pōch, pōj.</i>	40. <i>du witsī.*</i>
6. <i>shu.</i>	50. <i>du witsī duts.</i>
7. <i>sutt.</i>	60. <i>trē witsī.</i>
8. <i>ush̄t.</i>	70. <i>trē witsī duts.</i>
9. <i>non.</i>	80. <i>sh̄to witsī.†</i>
10. <i>duts, dots.</i>	90. <i>sh̄to witsī duts.</i>
11. <i>yanits.</i>	100. { <i>pōch witsī, but sometimes</i> <i>sher is used.</i>
12. <i>dits.</i>	200. <i>duts witsī.</i>
13. <i>trits.</i>	300. <i>pachits witsī.</i>
14. <i>sh̄trits.</i>	400. <i>azār.</i>
15. <i>pachits.</i>	
16. <i>shets.</i>	1000. { <i>diu azār je duts witsī</i> <i>(sometimes azār is used).</i>
17. <i>sapits.</i>	2000. <i>puch azār.</i>
18. <i>ashtits.</i>	

The Kāfirs, it will be seen, like the tribes of the Russian Caucasus, count by twenties.† Sir George Robertson informs me that, in the high figures, their counting is not only very rapid but remarkably accurate, in spite of the apparent drawback.

* The following numerals, differing from the above, are in the Collection of the Reverend Worthington Jukes, viz., 40, *dut*; 50, *twā duts*; 60, *chatwāts*; 70, *pachwāts*; 80, *shotsa*; 90, *sudat*; 100, *huzhuts*.

Note a French similarity "quatre vingt."

ORDINALS.

67. The Ordinals are formed thus :—

<i>panishr</i> ,	first.	<i>witsā ptiwar</i> , (?)	twentieth.
<i>panishr stē ptiwar</i> , (?)	second.	<i>pōch witsā ptiwar</i> , (?)	hundredth.
<i>trē ptiwar</i> , (?)	third.		

68. Duplication is expressed thus :—

<i>dū ē pōr</i> ,	two-fold.	<i>duts ē pōr</i> ,	ten-fold.
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69. Distributive Numerals :—

<i>yo narik</i> ,	} one by one.	<i>yo trā trē</i> ,	three by three.
<i>yo kūrē</i> ,			
<i>yō dōdun</i> ,	two by two.	<i>yō chashton</i> ,	four by four.

70. Fractions, etc.—

<i>chillai</i> ,	quarter.	<i>tinch</i> ,	half.
	<i>erangst</i> ,		a pair.

(VIII) MISCELLANEOUS.

71. The following are some of the ordinary weights and measurements :—

<i>manṇa</i> ,	2½ seers, (5 lbs.)	<i>ē dushṭ</i> ,	{ elbow to end of middle finger.
<i>kazhē</i> ,	15 „ (30 lbs.)	<i>ē giats</i> ,	neck to ditto.
<i>shto kazhē</i> ,	60 „ (120 lbs.)	<i>ē lambar</i>	{ from shoulder to ditto.
<i>drisht</i> ,	span.	<i>ē potten</i> ,	a pace.
<i>maro dushṭ</i> ,	{ elbow to end of clenched fist.		

72. The following are divisions of the day :—

<i>gūrūm ettā</i> ,	{ cock crow, dawn.	<i>radhar (rōtar)</i>	} midnight.
		<i>brābar</i> ,	
<i>ruch bā</i> ,	daylight.	<i>grish painjē</i> ,	{ from 3 P.M. till evening.

<i>sū pīṭi</i> ,	{ time of the sun's	<i>sū chunzlī</i> ,	sunrise.
<i>yazhī-wēl</i> ,	appearance.	<i>sē yūr</i> ,	{ evening twilight,
<i>grīsh-bā</i> ,	morning.	<i>patramjūḷ</i> ,	{ sun-down.
<i>sū tsāwen bibā</i> ,	noon.		night.
<i>sū puēlī</i> ,	} sunset.		

73.

CARDINAL POINTS.

North,	{ (no word, unless "to-	East, sunrise way,	<i>sū chunzlī pōr</i> .
	wards the Great		
	Bear," <i>prusht pōr</i> ,	West, sunset way,	{ <i>sū puēlī pōr</i> ,
	is used).		{ <i>sū puesth pōr</i> ,
South,	(no word).		<i>sū puettan pōr</i> .

74. The following information is given by the Reverend Worthington Jukes:—

DAYS OF THE WEEK.

<i>dīlkār</i> ,	Sunday.	<i>sawer wasā</i> ,	Wednesday.
<i>shpāh</i> ,	Monday.	<i>namāch wasā</i> ,	Thursday.
<i>attrī</i> ,	Tuesday.	<i>agar</i> ,	Friday.
	<i>sād wasā</i> ,	Saturday.	

THE MONTHS.

There are twenty days in a month, and eighteen months (360 * days) in a year.

<i>nilon</i> ,	1st month of a year.
<i>shūt</i> ,	2nd ditto.
?	3rd ditto.
<i>palrāna</i> ,	4th ditto.
<i>badī pāsha</i> ,	5th ditto.
<i>karīna</i> ,	6th ditto.
<i>nakīrwa</i> ,	7th ditto.
<i>mālā</i> ,	8th ditto.
<i>wāgcha</i> ,	9th ditto.

* Mr. C. Rose, after making enquiries, says there are 380 days in a year, viz. 200 summer days and 180 winter days. There are seven days in a week, and Friday is a day of rest.

THE MONTHS—*continued.*

<i>wariān sherwa,</i>	10th month of a year.
<i>ses kra,</i>	11th ditto.
<i>wutsa satkiya,</i>	12th ditto.
<i>aiyo,</i>	13th ditto.
<i>mār wāra,</i>	14th ditto.
<i>drīn,</i>	15th ditto.
<i>mānsia, (?)</i>	16th ditto.
<i>do mānsia, (?)</i>	17th ditto.
<i>watta,</i>	18th ditto.

SENTENCES.

ENGLISH-BASHGALI.

A

1. He is a very *able* man. *Ikā * biluk damtōl manchē ess.*
2. Chitrāl is *above* Brōz (*i.e.*, up stream). *Shādrāl Brōza tā chīr ess.*
3. By an *accident* Mirak's gun went off and Basti was hit. Basti died. It was not by design that Mirak killed Basti. *Mirak tapak bējaṛ bar oḍi Basti tā prepti. Basti marā. Mirak tinj bitī Basti n'jāriā.*
4. My whole body *aches* much. I cannot go. *Iās sundi jitt bilugh bradzott. N'pā banom.*
5. The Chārweḷo also says his head *aches*. *Chārweḷi dī iās shai bradzott kutt.*
6. This year all the fruit is *acid*. *Inā sē sundi kazhuj cheno aṣh.*
7. The dog is *across* the river. *Kūrī poh pēr's.*
8. My horse is very *active*. *Iā ushp bilugh damtōl ess.*
9. This egg is *addled*. *Inā aikūn (azhā) pakhel biss.*
10. By going there what *advantage* is there ? *Akī gushā kai ḡd bā ?*
11. That man's *advice* is not good. *Ikā manchē vari less n'ess.*
12. My father is a good man: his *advice* is good. *Iā tott le manchē ess: ikī vari less.*
13. Break this wood with an *adze*. *Inā dār woghī mēsh pett.*
14. Come *after* me. *Iā ptiōr (ptiwar, or tibar) ats.*
15. Come *after* five days. *Pōch wōs ptiwar ats.*
16. We three will go *after* four days. *Emā troi manchē shō wōs ptiwar ēmish.*
17. Stay here. Come *after* ten days. *Anō nishē. Duts wōs ptiwar ats.*
18. In the *early afternoon* (noon to 3 P.M.) it is very hot: in the *late afternoon* (3 P.M. to evening) it is cool. *Grishbō bilugh tapī ess: grish-painji shillā bā.*

* As Kāfirs use the fewest possible words to express their meaning, they would, in talking to one another, omit many of the pronouns and post-positions which have been given in these sentences.

19. What is your father's age? *Tōtta tã chok sē bissā ?*
20. My father is considerably aged. *Iã tōtt bilūgh manjar ess.*
21. To agree to my words is good for you. *Iã warī wagā : tū lestabalā.*
22. Agriculture is good for man. *Ptul kudām karbo manchī lesta-balā.*
23. I have no ailment. *Iã bradzo n'assum.*
24. My father has no ailment. *Iã tōttia kai bradzo nēss.*
25. Silence ! my brother is aiming. *Chūsht ōshī ! iã brā tapik damitt.*
26. To-day the air is cold. *Pshitarak (shitarak or shīuk) dumish-tatt : shīl bā.*
27. In my valley to-day there is no air. *Emā b'gul shitarak dumī n'ish-tatt.*
28. Alas ! my son is dead. *Hai hai ! iã piṭr marā.*
29. That sepoy is very alert. *Inā spāhī bilugh damtōl ess.*
30. This is the place where ducks alight. *Jallai amnī nishittett.*
31. All my horses have died. *Iã ushp sang marā.*
32. All we will go. *Emā sang ēmish.*
33. All the men have gone. *Manchī sang gawā.*
34. On that hill there is always snow. *Askē badō sundī zim ess.*
35. The Mehtar allowed it. *Mehr manchīē vari damitt.*
36. Do you allow me to depart ? *Iã purugul bosellā ?*
37. I, having paid my respects to the Mehtar, am allowed (have got my leave) to depart, and am going. *Mehr salām gaitī ēlom : purū grosam.*
38. Are you going alone ; or does your brother go with you ? *Tū parki afzōshā ; tū brā dī afzio ?*
39. My son will also go. *Iã piṭr dī afzio.*
40. I don't walk : I always ride. *Ōts pottm n'aietam : sang ushp mēsh ēlom.*
41. This is amazing work. *Inā kudām lē varī ass.*
42. Among them one is a thief. *Amnio p'mich eo shīār ess.*
43. To be angry is not good. *Mashīkr boh less noh.*

44. Don't be *angry*: I will give you bread. *Tū kabā na bō : ōts buri prēlom.*
45. Yesterday my father became very *angry*. *Dus tōtt bilugh mashoghott.*
46. If you go, I will be *angry*. *Tū gujbā iā burubiz bolam.*
47. I won't go: don't be *angry*. *Ne ēlom : burubiz n'kshē.*
48. My brother has gone: my father is very *angry*. *Iā brā gwā : iā tōtt bilugh burubiz kutt.*
49. My ankle is broken. *Iā grik prētangess.*
50. My brother has not come: another man has come. *Iās brā n'aiyo : ē var manchē aiyo.*
51. When he asked me, what answer gavest thou? *Inā kuttātōm tū kā walach ?*
52. I gave answer "I am sick" (my body aches), moreover I answered "Thou liest." *O waliosam "jitt bradzōt." Ō walatom "tū larich."*
53. Here there are many *ants*. *Annē gū lē asht.*
54. In winter *ants* don't bite. *Zawōr gū n'chagōtitt.*
55. In spring *ants* bite much. *Wizdōr gū bilugh chagōtitt.*
56. There are verily *ants*; but they don't bite. *Annē buasht gū asht ; n'chagōtett.*
57. I am very *anxious*; my father must die. *Ots wūshātātum ; tōtt marett.*
58. Is there (any) *bhūsa* (chopped straw) there? *Hatt tūs assā ?*
59. Come here *apart*. *Anī parkiē ats.*
60. Does the enemy *appear*? *Mashūbata warāntam ?*
61. This *apple* is sweet. *Inā parṛ aruz ess.*
62. How many men are there in this village? *Inām bagrām cho manchizā ?*
63. The Afghān soldiers are bad. *Aoghānē spāhē digarā.*
64. Why are they bad? *Kyū digar essā ?*
65. This year *apricots* are sour. *Inā sē sarren chinai bā.*
66. My lower arm is broken. *Iā dūi pētangawā.*
67. On my upper arm is a boil. *Iāst gotrā tā pōnduk bā.*
68. In my armpit is a boil. *Iāst kachkarā pōnduk bā.*
69. In the Afghān army there are a hundred men. *Aoghānī sain pōnj watsa manchē essā.*

70. Walk up and down around my house. Inā p'amū barēla palgā.
71. The dog keeps watch around my house. Krūi inā p'amū palangett.
72. Bring my bow and arrow. Iāst drōn shūr giats.
73. If you eat arsenic, you will die. Skā yūlosk m'p'losh.
74. Ascertain: have the coolies come? Aīshkshī: barwai awettett?
75. I have ascertained: the coolies have not come. Aīsh krā: barwai n'afziā.
76. Go to that house; ascertain well. Ikiā p'amū wigi aīsh kshī.
77. The mountain-ash wood is strong. Tūr dār dang ess.
78. Take away the fire ashes. Ango tã assā guiē.
79. Bring so much ashes. Azhik assē giats.
80. How much ashes shall I bring? What are you asking? Chuk assē awēm? Tū kai aīsh kuch?
81. The aspen tree wood is useless. Romēn dār kai ūd n'ess.
82. This ass is not good. Inā kur less n'ess.
83. I have fallen; give me assistance. Ots lunissā; iā lestā kshī.
84. Thou art giving me assistance; I will give thee a present. Tū iā litrā prēchi; ōts tū gā lesta kulom.
85. Yesterday I gave thee much bread. Atest thou it? Dus ōts bilūgh bor pta'sh. Tū sundi iārā?
86. I was very hungry, and ate it all. Iā bilūgh āttā bissi sundi iyā.
87. Thou art very foolish: why atest thou all of it? Tū bilūgh charagh ess: kyā sundi iyānā tū?
88. Look! the enemy makes an attack (has come on). Aīsh kshī. Pachan warī afzio.
89. The dog attacked me. Krūi iā tã atursiā.
90. He is a quiet man: don't attack him. Naluzo manchī ess: kai n'amniō.
91. Make an attempt to carry out this intention. Inā warī kuttā kshē.
92. You don't make an attempt to follow this up. Tū inā warī nai kutt koshī.

93. In *autumn* the leaves fall. *Shāro por viyanyā.*
 94. *Autumn* is the time for reaping wheat. *Shāra bā katī erwemā.*
 95. This year many *avalanches* have come down. *Inā sē turus lē āyā.*
 96. In the spring many (*avalanches* of) stones fell. *Wasut vōtt lē afzī.*
 97. That man is very *avaricious*. *Ikā manchī bilugh dang ess.*
 98. *Avoid* tobacco. *Tamkiō lestā (?) kshē.*
 99. *Avoid* meat five days; you are ill. *Pōj wōs ano lestā (?) kshē; tū bradso osish.*
 100. I *await* my son. *Ots iā piṭr aīsh kuttam.*
 101. At the time for prayer *awake* me. *Namāj bibā iā betso.*
 102. My son is asleep: *awake* him. *Iā piṭr psuiss: betso.*
 103. My *axe* has become blunt. *Iā pets durā biss.*

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104. My *back* aches. *Iā tā pti bradzott.*
 105. Go *back*! bad man! *Tū digar manchī assish! ani ats!*
 106. If you will come *back*, I shall kill you. *Tū di ats anjibā, jārlam.*
 107. You are tired: I shall give you a *back*. *Tū gatrā bissish: tū achu kalom.*
 108. The *Afghāns* are *bad* men. *Aoghānī manchī digar asht.*
 109. In that *bag* is cloth. *Stā pashtuga tā lattēr asht.*
 110. Bring my *bag* here. *Iā pashtuga anē gats.*
 111. A thief has taken off my *bag*. *Shāro pashtug brā.*
 112. The coolies have brought my *baggage* here. *Anē barwai lattēr arwristai.*
 113. That man is *bald*. *Stā manchī kurr ess.*
 114. The polo *ball* is lost. *Ohkri piz biā.*
 115. That man is *bandy legged* (?) (limps). *Stā manchī kuttatt.*
 116. On the *bank* of the river there are many flowers. *Āo tawarē pish lē ai.*
 117. The dog is *barking*: thieves have come. *Krūi rattatt: shār ayasar.**

* This form is probably for euphony in connection with the word preceding it.

118. This year wheat is bad; barley is good. *Inā sē gum digara bā; rīts lesta bā*
119. Make a basket for me. *Iā dugē kawā kshē.*
120. I want a big basket. *Iā dī kawā ūd ess.*
121. Here last year there was a battle. *Inā pō ē shuj biss.*
122. The Badakhshi fights (makes battle) well. *Tāzhī shuj lesta kulai.*
123. My horse is a bay colour. *Iā ushup pilir ess.*
124. I see a beacon on the hill. *Bado ango varion.*
125. Light a beacon on that hill. *Ikā bado ango kshē.*
126. What is in the bird's beak? *Marangatsē noshpā kai etsal?*
127. Take care! that beam is not strong. *Tarāchī bō! Ikā argur less ness.*
128. There are clouds. We cannot see the constellation of the Great Bear. *Nāru ess. Prusht n'warion butt.*
129. Are there bears in the forest? *Ba ben its assē?*
130. My foot pains: I cannot bear it. *Iā tā kūr bradzott: dōr na butt.*
131. That man's beard is become white. *Stā manchī tā dāri kazhīra bissz.*
132. I am beaten: I will beat thee to-morrow. *Ōts vina vina kařesam: dalkiē tu vilom.*
133. That bird is beautiful. *Ikā marangats shingar aiets.*
134. I am tired: get my bed ready. *Gatrā butī ayā sum: prushī gaiets.*
135. I have brought a bed; there is no bedding. *Prusht awārā; ashtrith n'wiesht.*
136. In Bumboreth there are many bees. *Māmreth mācherik lē asht.*
137. Bees will sting. I am afraid of them. *Mācherik aturshilā: widerthum*
138. Go thou before, I will follow. *Tū nashtar wai bō, Ōts piturai-salam.*
139. What does that man beg? *Ikā manchī kai awegutā?*
140. He is not a bad man: he is a beggar. *Ikā manchī digar n'ess: naluz wās.*
141. Sit behind me on the horse. *Tū ushpā tā tā ptiora nishē.*

142. After eating food don't *belch*. *Yā zhūtī pshuikbut n'kshā.*
143. I place no *belief* in him. *Ō ikīā wariā n'patitom.*
144. Thou liest! I don't *believe* thee. *Tū laraichī! tū wari n'patitom.*
145. I have eaten too much: my *belly* aches. *Shō le iarō: ktol bradzott.*
146. Brōz is *below* (down stream from) Chitrāl. *Bruz Shtrālo stā nīr ess.*
147. My walking stick is become *bent*. *Iās manuī dūr biss.*
148. My father is here: and *besides* him no one. *Iā tōtt anī ess: wārā kīch n'ess.*
149. We have bhūsa and *besides* nothing else for horses. *Emā tā ushp dugē tās ass: wārā n'aiesht.*
150. Is the Afghān or Chitrālī soldier the *better*? *Aoghān spāhī lest ai na Biliān lest ai?*
151. *Between* Chitrāl and Brōz there is no village. *Shdrāl Bruz p'mij grām n'aiesht.*
152. *Beware!* the dog will bite you. *Taraichī bō! krūī aturshilon.*
153. *Beyond* Drōsh there is no cultivation. *Dryus pār kujhī n'aieshta.*
154. The *big* dog is amiable; the small dog bites. *Āl krūī less: parmen krūī aturshilon.*
155. On the Shāwal pass there are no *birds*. *Shāwalo bado marangats n'aiesht.*
156. Give me a *bit* of meat. *Iā dugē achok bitā gats.*
157. Put a *bit* in my horse's mouth. *Iā ushp ashī lazhom giats.*
158. The horse *bites*; don't go near. *Ushp analā; tavaraī n'ai.*
159. The *black* horse fell yesterday. *Zhī ushp dus lunī.*
160. Fetch me two *blankets* from the house. *Pamu stha iā dugē dū jil quiets.*
161. *Bleed* him from his forearm. *Ikā manchī duī tā lui bekshā.*
162. In the spring a strong wind *blew*, and the fruit is damaged. *Wasut damu bilugh ushtiā; kazhwazh nadziā.*
163. The old man is *blind*. *Purdik kār ess.*
164. My pugri has *blood* on it. *Ohadrā lui tapola biss.*
165. Spring has come; the trees are *blossoming*. *Wasut biā: amnī sirēn pizh bā.*

166. Blow the fire hard. *Angā kotē parchiō.*
167. The wind blows very fast. *Dumī lē ishtett.*
168. Blow out the light. *Chirāgh yāsē.*
169. My knife has become blunt. *Iā chaku duru biss.*
170. He is a very boastful man. *Inā manchī bilugh wistawal ess.*
171. Take care! there is a bog ahead of you. *Tarāchibō! Vott (?) athalon.*
172. My leg has a boil on it. *Kūr apsis.*
173. For making tea boil water. *Chai kshī : do tipāo.*
174. There is a bone in my dog's mouth. *Krūi p'ashī attiss.*
175. My bow is broken. *I drōn pettangus.*
176. Give this box to the coolie. *Inā sanduka manchī prē.*
177. What is this boy's age? *Inā mariṛē major kai ess?*
178. That man has no brain: he is foolish. *Stā mustā ness : bēṛ ass.*
179. Break a branch of that tree. *Iki shtom chur peṭā.*
180. In order to get some brass I am going to Chitrāl. *Dara waiṣtum : Shdrāl aiṣtum.*
181. The Government soldiers are all brave. *Sarkāro spāhī sang zūr wai.*
182. Bravo! don't be tired! *Shamash! N'gatribōla.*
183. Thy ass is braying loud; listen! all the asses are braying. *Tū kur bilugh rāṛra kutt : kor kī! Sang kur rāṛra kuttett.*
184. Get bread for my coolies. *Iā barwai dugē yashī giats.*
185. If you won't give me bread, I will die. *Tu ē boṛ n'prenjibā ōts mṛlom.*
186. Do not break my box. *Iā adrē n'pitzen kshē.*
187. If you break the wood, I shall be very angry. *Tu dār perinjibā ōts kabā balom.*
188. My box is broken (break). *Iā adr pitzen biss.*
189. My father has broken (break) his leg. *Iāsi tōtt kūr peṭṭ ons.*
190. If you fall, your leg will break, as you are fat. *Tu lunelosh nanden peṭanlō, tu āl ktol manchī assish.*
191. Go slow: let the horse take breath. *Ohillā ats : ushp shus kalon.*
192. The Chārwalō gives bribes. *Chārwalē wārā lettrā prett.*

193. Make *bricks* for my house. *Iã amu dugã mrai puru kshĩ.*
194. My girl is a *bride*. *Iã jũt noi bazisnã prẽlom.*
195. To make a *bridge*, get beams. *Sũ tamu katĩ giats.*
196. The *bridge* is broken. *Sũ petang ess.*
197. In my country there are no wooden *bridges*. *Emã gul tã dão siu n'asht.*
198. My horse's *bridle* is broken. *Iã ushp tã lazhom petangess.*
199. Bring a broom, clean this place. *Skã giats, inãni jagã skã.*
200. Bring bread for me and fetch grass for the horse. *Iã dugã bor gats; ushp dugã yus gats.*
201. I fell; my stick broke. *Ôts piltam; mãrĩ parengĩ.*
202. My arm is broken. *Iãsi dushĩt perongũ.*
203. Thy brother has fever. *Tã brã ontsatt.*
204. My brother is dead. *Iãsi brã mřã.*
205. I brought one load of grass; my brother brought two loads. *Ĩ ẽ bõr yus awãrã; iãsi brã dũ bõr yus awãrã.*
206. My father is a very strong man: he has brought three loads of grass. *Iãsi tõt biluk karwã manchĩ ess: troi bõr yus awãrã.*
207. The woman is bringing a basket, and the men have brought stones. *Jugũr kawã awett, sai wõt awãrã.*
208. The Chãrwẽlo is a brutal man. *Chãrwẽlĩ mashu-wã manchĩ ess.*
209. My buck wheat is not ripe. *Iã zhum n'piess.*
210. There are many bugs in this bed. *Inã prushĩtĩ tã guzr lẽ asht.*
211. Build a house for me here. *Iã dugã anĩ amu kshĩ.*
212. All my bulls have died. Chãnlũ's bull is very fat this year. *Iã ashu sang mřishĩtã. Chãlu nah ashu inã sã bilugh kart ess.*
213. On the ground I found a flat bullet. *Inã bhĩma tã epol tochi baduĩ goĩ.*
214. Many men are gathered for the burial. *Bilugh manchĩ kãnai dugã ayã.*
215. Burn that long stick. *Ikã drangai shtan lushẽ.*
216. Bury that corpse. *Ikã mřishĩta kãna satẽ.*
217. A bird is sitting in the bush. *Dsuli tã marangats nishĩn ess.*

218. This *butter* is not clean. *Inā* *nuṛi* *śhtā* *n'biss*.
219. Buy a rupee's worth of cloth. *Ē* *tang* *digrī* *māri* *pṛēti* *giats*.

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| 220. The white cow's calf is dead. | <i>Kashiri gáo utser marā.</i> |
| 221. <i>Call</i> the old man. | <i>Purduka wālō.</i> |
| 222. The <i>camel</i> is a bad animal. | <i>Shtur digar kor ess.</i> |
| 223. My horse is very fat and <i>can-</i>
<i>not go.</i> | <i>Iā ushp bilugh kartā biss, n'pā
bann.</i> |
| 224. You are a bad man: you take
<i>no care.</i> | <i>Tū digar manchi assish: tū kuduma
tin na kuch.</i> |
| 225. Have a <i>care!</i> don't throw
<i>down</i> my load. | <i>Tū kushulwā kshī! (Tarāchi bō!)
iā bōr viār n'atē.</i> |
| 226. That man is very <i>careless</i>
(foolish). | <i>Ikiā manchi bilugh bēss ess.</i> |
| 227. In that village is there any
<i>carpenter?</i> | <i>Ikyā bagrom dāo sella sē?</i> |
| 228. The <i>carrier</i> has fallen into the
<i>river.</i> | <i>Barwai pō-ē lunis.</i> |
| 229. I am tired; I won't <i>carry</i> a
<i>load.</i> Mirak will <i>carry</i> the
<i>load</i> of two men. | <i>Gatrabissum; bōr n'awētum. Mirak
dū manchiōn bōr awēlā.</i> |
| 230. The <i>cat</i> has grown lazy and
<i>won't catch</i> mice. | <i>Pshiāsh bēri biss; mussu na
damitt.</i> |
| 231. <i>Catch</i> that horse's <i>bridle.</i> | <i>Ikyē ushpē lazhom damē.</i> |
| 232. All the <i>cattle</i> of this village
<i>have died.</i> | <i>Inā bragom gāo sang mṛā.</i> |
| 233. Put the big <i>cauldron</i> on the
<i>fire.</i> | <i>Āl tol angō p'tsirū watē.</i> |
| 234. What is the <i>cause</i> of your
<i>anger?</i> | <i>Tū kā kapā bosh?</i> |
| 235. In that <i>cave</i> a dog is sitting. | <i>Patel karoh krūz nishān ess.</i> |
| 236. <i>Cease</i> this work. | <i>Inā kuduma bekshī nishē.</i> |
| 237. The <i>ceiling</i> of my house is
<i>bad.</i> | <i>Inā p'amu argru digri biss.</i> |
| 238. That is a <i>celebrated</i> carpenter. | <i>Bilugh lē dāo sell ess.</i> |
| 239. The <i>chaff</i> (chopped straw) is
<i>all bad</i> from rain. | <i>Sang tūs agol tā digri biss.</i> |

240. The *chain* of my door is *Iã dũ tã chimã pētanguss*.
broken.
241. Bring a *chair* for sitting on. *Nizhishthã bõn giats*.
242. This cloth is not to my taste; *Inã latirĩ iã shotik n'bã* ; nmēlã
change it. *kshã*.
243. This *charcoal* is bad : it doesn't *Inã pē less n'asht* : na parchitt.
burn.
244. To-day I will give *charity*, *Ōts shitarak gāno telam, shtalẽ tōtt*
perchance my father will *n'mrlã*.
not die.
245. On my brother's *cheek* is a *Iã brã naskor absiss*.
boil.
246. Bashgali Kāfirs won't eat *Katã kilār n'yulã*.
cheese.
247. This year all the *cherries* are *Inã sē sang gilos chinosh*t.
sour.
248. My *chest* aches. *Iã zira bradzott*.
249. My hen has ten *chickens*. *Iã istrĩ kakok duts kur asht*.
250. My *child* is very ill. *Iã marĩ bilugh bradzo asht*.
251. I have no *chimney* to my *Iã p'amu dawõk n'asht*.
house.
252. I fell; my *chin* is broken. *Lunissam* ; akli prõr biss.
253. The *Chitrālĩ* soldier is not a *Bilian spāhĩ digar n'ai*.
bad man.
254. My chest is big; that *choga* is *Iã õr wisht*r ass ; *shugã aron butt*.
tight.
255. Here are two *chogas* : *choose* *Anĩ dũ shugã asht* : eo gaiẽ.
one.
256. In my *clan* are many men. *Emã tōtt brã lē asht*.
257. There is no *clay* here to make *Anĩ mrai kusth dugã palol n'ess*.
bricks.
258. Your hand is dirty ; *clean* it. *Tũ doĩ mol biss* ; dirẽ.
259. Thy father's speech is *clear*. *Tã tōtt warĩ less*.
260. That boy is very *clever*. *Stã marĩ bilugh kashul ess*.
261. That *cliff* is bad : don't go near. *Ikĩ shtĩ digar ess* : atkhĩ n'iyẽ.
262. About 3 P.M. we will *climb* *Grish* biznor ãm.
the hill.
263. I cannot *climb* this hill, *Ots inã bado n'ai iam banam*.

264. To make a *cloak* fetch some Budzun *kusth dugã zhī zapp gats*.
black cloth. (¶)
265. Bring two *clods* of *earth* for me. Iã *dugã dū palelsht giats*.
266. This *cloth* is very thick. Inã *zapp büt ess*.
267. My *clothes* are dirty; wash Iã *bazisnã mol bistai; nizhẽ*.
them.
268. There are many *clouds*; per- Nãru *büt ess; ingol kã agol bōlan*.
haps it will rain.
269. Clean my *coat*. Iã *shugã lesst kshĩ*.
270. Who has killed my *cock*? Iãst *nai kakkak kũ jãriss?*
271. To-day the breeze is very *cold*. Starak *gujr bilugh dumĩ yuds*.
272. This year there is no snow and Starak *sẽ zĩm dĩ na ess, shilla*
no *cold*; it is quite warm. *n'ess; tōp ess*.
273. On account of the snow my Zĩm-o-tã *kũr pitsenwã*.
feet are *cold*.
274. The sun is set: it has become Sũ *pãr lang biã: shilla bã*.
cold.
275. I have eaten too much and Bilugh *boĩ iãr; ktol apsiss*.
have *colic* (i.e., my *stomach*
is *swollen*).
276. Collect the *sepoys* and *coolies* Spãhĩ *barwai dalkiẽ attrĩ wasnão*
to-morrow at dawn. (*wasankrõ*) (?).
277. Sir! the *coolies* are *collected*, Sãkũbo! *barwai wasn westai spãhĩ*
but the *sepoys* have not *come*. *noh osth*.
278. What is the *colour* of your Tottchĩ *ushpẽ kor kãsth ezz?*
father's *horse*?
279. The *asses*, *horses*, and *coolies* Kur, *ushp, barwai sang ayã*.
have all *come*.
280. The *sepoys* *complain* that the Spãhĩ *kãsettett Chãrwẽlĩ bilugh*
Chãrwẽlo is a very *cruel* *mashũ oss*.
man.
281. I *considered* the *enemy* had Õts *wushtatãsum mashũ warĩ*
fled. *mikiã*.
282. *Converse* slowly; say every Ohillẽ *walõ; parẽ warĩ kũrẽ kũrẽ*
word separately. *walõ*.
283. Call a *man* to *cook* my *food*. Iã *burĩ ãsh kũrik ẽ manchĩ oshĩĩ*
giats.

284. The *coolie* is fallen in the river : he is drowned in the water. Barwai *po-ē luniss : áo p'mich pizbiā.*
285. I have no *cord* to fasten the box. Sandok *girsth dugã kanik n'aiesht.*
286. This is a dry year : the *corn* is dried up. Inā *sē damkol wā : gum lushingwā.*
287. I saw a *corpse* in my field this morning. Ināsh *ptul p'mich ē manchi mrisht variā'm.*
288. My brother is very *corpulent*, and can't walk. Iã *brá âl ktol oss ; n'palangett.*
289. In my village there is my brother's *cotton crop* and no one else's. Iã *bagrom iã bráo karbosh asht ; wārā n'aiesht.*
290. I want medicine for my father ; he *coughs* much. Iã *tött dugã ushu wagattam ; bilugh kasitt.*
291. Count the *coolies* : how many are there ? Barwai *gîrē : chē manchē asht ?*
292. My *country* is very pretty ; it is highland (cold). Emā *gol bilugh shingari ass ; shil ass.*
293. My *cousin* has seven bulls. Tötti *piṭṭ (P) sott ashu ai.*
294. Is your brother's *cow* white or black ? Tā *brozhē gāo kashērē izhā, zhē azzā ?*
295. My *cowherd* is a very bad man. Iā *gāo patsā (psawai) bilugh digar manchē ess.*
296. That *crag* is very steep : a horse cannot go. Stā *kti ukar ess : ushp na batt.*
297. That boy got *cramp* in the water owing to the cold. Stā *likwak poi tã shālīē dūr bitī ass.*
298. He is a thief. See ! he is *creeping* like a dog. Shār *ess. Aîshī ! krūi chor sh-to-kuroett.*
299. From the *crest* of the hill *Drōsh* appears in view. Bado *shaiē stē Dryūs warantus.*
300. Forgive my *crime* ; I am a poor man. Iã *vari (P) bakshīō ; õ garib assum.*
301. My walking stick is *crooked*. Iãst *manōi shkorī biss.*
302. This year there is much rain ; my *crop* is spoiled. Starak *sē bilugh agol prētt ; ptul digar bā.*
303. On *crossing* the pass the wind was very bad. Bado *shai tã dumī bilugh digar bā.*

304. In this valley there are many *crows*. Inā gula iā korř le asht.
305. Your cock *crows* much. Tū nai kakkak bilugh kasitt.
306. The Commissariat bābū is a very *cruel* man. Commissariat bābū bilugh kart ess.
307. My pony's *crupper* is broken, so he can't go down hill. Iā ushp iā prampor bradzī peṭan-gess; iā dugā ushp buru palangen na batt.
308. A big stone came down and *crushed* my leg. Āl vōtt atsiti iāst kūr peṭiss.
309. Why does that small boy *cry* out? Ikyā parmen maṛiř kaido zhutt?
310. Spring is the good time to *cultivate*. Krujā shisthā wosut less.
311. The Kāfirs' *cultivation* is celebrated. Katō kruzhi bilugh lesst ess.
312. That man is very *cunning* (fox class). Ikā manchī iwraki ayūr ess.
313. Get me a metal *cup* to drink water. Pashku giats: do pīnam.
314. I am ill: therefore call a doctor to *cure* me. Bradzo assum: iā dugā wokshhal giats, aishkshī kom.
315. My *custom* is not to smoke tobacco; I take snuff. Tamkio kush iā chur n'ess; nazor kolum.
316. *Cut* a stick for me with a knife. Iā dugā kato mēsh manoī peṭan.
317. The soldier *cut* my leg off. Spāhī iāsī kūr peṭess.
318. The Chārwēlo gave me an order to *cut* your hand off. Chārwēlī hukm ptās'm tū duī peṭegā.

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319. My father killed the Chārwēlo with a *dagger*. Iā tōtt Chārwēlī katō vti jion (?) (jāriā).
320. *Daily* bring me a little milk. Sang guj iā dugā achok zū giats.
321. This ground is *damp* and not fit for pitching (causing to stand up) tents. Inā bhīm zhil ess; jilamā wotasth digar ess.
322. The men of this village *dance* badly. Inā bragom manchī nōt digara kuttett.

323. My father *dances* well. *Tōt nōt lesta kutt.*
324. That precipice is *dangerous*, don't go near. *Inā thurus digar ess, tararāi n'ai.*
325. Owing to an eclipse of the sun, it is *dark*. *Sū garo yaristhē dugā andhay biss.*
326. My *daughter's* age is 13. *Iā jū terits biss.*
327. To-day I go to Chitrāl; every day I shall do a march. *Starak gujr Shdrāl aietum; eo gujrē ē wōs pott kalom.*
328. The sun melts the snow by day. *Gujr zīmo sū tipāt.*
329. To-morrow at *daylight* let me go. *Dalkiē ruzh hibā ēlom.*
330. My donkey is *dead*, my horse is *dead*; I can't lift the load. *Iāst kur mṛissā, ušhp dī mṛā; bōr ngā n'balam.*
331. My uncle last year was very ill: now he is become *deaf*. *Iāst jisthā poē bilugh bradzo wās: starak asangā biss.*
332. The ford is *deep*; we can't cross. *Ātr guṛu ess: patren na bamish.*
333. The chārbu (Chitrālī head man of village) is a very *deep* (fox class) man. *Urū bilugh vriki pirstha manchē ess.*
334. The Badakhshāni army *defeated* the Chitrāl army. *Tajī sarīen Biliān sarī psia.*
335. Our army, being *defeated*, fled. *Emāst sarī gatṛā bitī miki.*
336. That *defile* is good for fighting the enemy in. *Ikūa arūni gol pachan warī shush kuthā less.*
337. Go quickly: don't make *delay*. *Achānam iē: drē n'ksh.*
338. The village is far: don't *delay* here. *Grām badūr ess: pott drē n'ksh.*
339. The coolies *demur* and say we can't carry loads. *Barwai laretett: warī walettett bōr n' awēmā.*
340. The road is steep: we should *descend* from the horses. *Pott tchkur ess; ušhp tā wāwo etsati emā.*
341. Your horse is falling: you had better *descend*. *Tōst ušhp piltalī: wā osth lesta balā.*
342. Let go! this business is not *desirable* for you. *Kudām nai ksh! tū kar miok (?) ness.*
343. The men of that village are *destitute*. *Ikūa bagrām manchī bilugh drushti-wā asht.*

344. Our enemy is very *determined*, and will not fly. Look! they have fled. *Emā pachanwarī bilugh damtōl manchī aṣht, n'mukettett! Aṣh kshī! mikiā.*
345. That fellow is a regular *devil*. *Ikā manchī bilugh yūsh ess.*
346. Have you ever seen the *devil*? *Tū kuī yūsh warainsā?*
347. I have not seen the *devil*; even my father has not seen him. *Iā yūsh n'warainsā; tōtt dī n'warains.*
348. In my country there is no *dew* in the summer. *Emā gol tā wīzlor mēh n'butt.*
349. I have had *diarrhœa* three days. *Troi wōs butt iā bazira padrē ū prētt.*
350. If you have had *diarrhœa* many days, you will surely die. *Shṭal latta wōs bā padrē ū prētt tū nashṭontī mṛlosh.*
351. The Chārweḷo has *died*: all the men are very glad; my brother also *died* to-day. *Chārweḷi mṛiss: sang manchī shṭinistā (?); shṭarak gujr iāṣī brā dī mṛā.*
352. Yesterday my horse fell on the road and *died*. *Dus iā uṣhp p'putt piltiā maṛiā.*
353. There is a *difference* (quarrel) between those two men. *Amnī dū manchī kilwariān aṣht.*
354. Yesterday there was a *difference* between me and my brother. *Dus iā brā iā kilā bissē.*
355. Don't take that road; it is *difficult*. *Askā potta tā n'iyē; digar ess.*
356. I ate a lot of rice early this morning and it is not being *digested*. *Puruchkāl bilugh buṭṭ iāṣht; bru afziā.*
357. That boy's clothes are very *dirty*. *Askā maṛiṛ basnā bilugh mul bistai.*
358. All the men of that village are *discontented*. *Ikā bagrām manchī sang kushān n'aiesht.*
359. I *dislike* that man. *Ikā manchī iā dugā digar ess.*
360. At the time of my *dismounting* from my horse, I slipped and fell. *Ushp tā wāo atsatam, piltiosam, luniosam.*
361. My brother's *disposition* is very good. *Iā brā dī bidi-wā assa.*

362. Why are these two men *dis-* *Amnī dū manchā kā kilā kuttett ?*
puting ?
363. In this *district* are many cows. *Inā b'gol bilugh gáo asht.*
364. Take this flour; *divide* it *Inā brē ngā; yā p'mich bata kshēr.*
among yourselves.
365. In our valley there is a *diviner*. *Emā b'gol ē pshar ess; bilu gh*
He is a very old man. He *manjar ess; shtal warī walann.*
is a true speaker. (¶)
366. Don't *do* this business: it is *Inā kudūm n'kshi: chor n'ess.*
undesirable (not the cus-
tom).
367. I fear I am dying: call a *Ō widerthum mrethum: wokshal*
doctor. *giats.*
368. The *dogs* of that village are *Ikā bagrom krūi bilugh digar ai.*
very fierce.
369. Is your's a male or a female *Tōst nah krūi ya shtarī (ishtrī)*
dog ? *krūi ess ?*
370. You have put too large a load *Igē kurē pa pti bilugh bōr kress.*
on that *donkey*.
371. The thief broke one plank of *Dus radar iāst dū bitil shtār*
my *door* last night. *pētiss.*
372. That man is a thief: I have *Ikā manchā shtār ess: wārā shtār*
no *doubt* of it (i.e. besides *n'asht.*
him *no one else is the thief*).
373. I have a *doubt* whether or not *Shtār ess adugosā, tinch n'ess.*
he is a thief.
374. The coolies have gone *down* *Barwai vinrēni ettett.*
(stream).
375. Take *down* the load from the *Ushpē pa pti bōr waokshō.*
horse's back.
376. Get four coolies to *drag* the *Shtowa manchān walō argru wa-*
beam. *kshol.*
377. My horse is very thirsty; he *Iāst ushp bilugh áo * pig biss;*
drinks much. *bilugh áo pitt.*
378. Don't *drink* much water; *Bilugh áo na pi: n'pā bilosh.*
(otherwise) you won't be
able to travel.

* Same idiom as in Chitrālī.

379. An ass has come to my field ; *E kur iāst ptul p'mich adsā ; ʔo tarāzho.*
drive him out.
380. No snow fell in the winter, so *Ziwōr zīm n'ptā ; ikīā dugā duma*
there is a *drought.* sē bā.
381. My cow fell in the river, and *Iāst gāo po-ē lunī, piz biā.*
is being *drowned.*
382. The Mehtar comes ! Beat a *Mekar aiyo ! dōtt wār.*
drum.
383. My brother is a *drunkard* for *Troi sē biss iāst brā tin pin.*
three years.
384. You have brought green wood ; *Tū zhālā dār arcēshtai ; drī dār*
fetch *dry* wood. *gaiets.*
385. I myself have seen that the *Iā wariā panilē jallai nishnistai.*
ducks have alighted on the
river.
386. In front of the Mehtar's house *Mehar p'amu tā nirgo putt tā ttsit*
is a lot of *dung* on the road : *bilugh ess : skā mēsh skā.*
brush it away with a broom.
387. There is much *dust* on account *Dumī shtett : pařiss bilugh butt.*
of the wind.
388. A *dwarf* has come to ask food. *Ōr manchi aiyo ; burī aīsh kutt.*
389. Where do you *dwell* ? Why *Tū kōr gol tā sāch ? Anī kai*
have you come here ? *osh ?*
390. Last year I *dwelt* in Kām- *Pō Kāmdēsh assium ; inā sē Kunisht*
dēsh ; this year I shall *alossam.*
 dwell in Rambūr.
391. I am poor ; my *dwelling* is *Ōts garīb assum ; iā amu achok ai.*
small.
392. That man has *died* his beard. *Stā manchī dārī zār kořishtai.*
393. I have had *dyspepsia* for two *Dū sē biss bořī na bajit jarand.*
years.
394. I have eaten too much orial's *Arorwē ano bilugh iāro bilugh shur*
flesh and have much *lāsett.*
dysentery.
- E**
395. Give *each* coolie one rupee. *Parē barwai iārī tang prē.*
396. An *eagle* came down from the *Badistē zhī marē attī iāst kakkak*
sky, and caught my fowl *wanamdā brā,*
and took it off.

397. Owing to cold, my *ear* pains. *Shillē tā kōr bradzott.*
398. To-morrow we will go *very early*. *Dalkiē emā kuiyē ēmā.*
399. This year snow fell *early*, so it is little. *Inā sē zīm kuiyā ptā, tā dugā zīm chak ptā.*
400. There is a hollow here: fill it up with *earth*. *Anō dudiēm ess; palol utushit parakshā.*
401. Last night there was an *earth-quake*: I was much frightened. *Rador indrish ptā: ō bilugh widarum.*
402. To-morrow do we go *east*, (sun-rise way), or west (sun-go-down way)? *Dalkiē sū chunzli pōr ētimishā, nai sū puēli pōr ētimishā?*
403. Yesterday we went *east*; to-morrow we will go west. *Dus sū chunzli pōr gāmish; dalkiē sū puēli pōr ēmā.*
404. Yesterday's road was difficult; to-day's is *easy*. *Dus pott digar ess; starak gujr pott less.*
405. Before marching, to *eat* much is not good. *Pilingstett tā shaiyē bilugh iasth less ness.*
406. It is five years since we have had an *eclipse* of the sun (since a shadow has eaten the sun). *Pōj sē bā sū garo n'yāriss.*
407. Don't go near the *edge* of the built up pari; you will fall. *Ushit pachur pazhē nai; piltilosh.*
408. You don't make an *effort*! How can you learn? *Tū bibidi n'kshonji! Tū kakti zaronlosh?*
409. The Chārweilo is angry because the Kāfirs won't produce *eggs*. *Katā azhao n'prend Chārweili kapā bit.*
410. This man is a great thief; *eject* him out of the house. *Iyi manchē bilugh shītār ess; iyē p'amu stē nuksāo.*
411. That man is my *elder* brother. *Stā manchē tāst jish brā oss.*
412. That cauldron is *empty*: the water leaks out. *Ikiā tol kār biss; āo be afriā.*
413. *Empty* out the water of this ewer. *Inā pashku tā āo uchar kshī.*
414. Very well, Sir! I have *emptied* the water out. *Sahib! lē! āo uchar krā.*

415. When you have *ended* your work, *Koī kudūm pūshabā iā tā aets.*
come to me.
416. Our men are few; the *enemy's* *Emā manchī achok aesth; pachan-*
men are many. *wari lē aesth.*
417. Certainly, our men are few; but *Shtal, emā manchī achok aesth;*
they are more *energetic* than *pachanwari tā damtōl aesth.*
our enemy.
418. The *English* soldiers are very *Prang spāhī bilugh lē manchī asht.*
good men.
419. I have eaten *enough*: it is not *Bēs iārā: lē iāsth less ness.*
good to eat more.
420. Why hast thou *entered* my *Tū kā dugā p'amū attā gā-s-ash?*
house? I gave thee no *iā hukm n'ptā.*
leave.
421. Your *entire* clan is bad. *Tā tōtt brā sang dīgar asth.*
422. Get me a beam *equal* to this. *Iā dugā ikīā argrū prīstha argrū*
giats.
423. The enemy shut me in a house, *Pachan wari p'amū attā attotiss:*
but I *escaped.* *bāti mikiosam.*
424. I am bound, but I hope to *escape* *Attotinissam, bibidā bibā salkanvar*
in the evening. *mikalom.*
425. *Every* man of this village is a *Inā bagrām sang manchī shtār ai.*
thief.
426. The Chārweilo is a very *evil* *Chārweilī bilugh dagar manchī ess.*
man.
427. In this village there is not even *Inā bagrom p'mich eo dī pashku*
one *ewer.* *n'ai.*
428. In our village my brother is *Emā bagrom p'mich iā brā shtār*
a thief, and *except* him no *ess, wārā n'ai.*
one.
429. This cloak is not good; *ex-* *Inā shugā less n'ess; nmelā kshī.*
change it.
430. Thou liest! There is no *excuse* *Tū larēchī! tū kai nelus n'ess.*
for thee.
431. Stay thou here! *Expect* me! *Tū anī oī! iā aīsh kshī.*
432. The right *eye* of my brother *Iā brāo datziē achiē bradzott.*
aches.

433. My brother's *eye-brow* got *Iã bráo tremchuk achẽ-pattã lush-*
burnt by the lamp. *ingostai.*
434. Lift up your *eye-lid*; show your *Achẽ-ktelik wãpo; achẽ oãsh.*
eye.

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435. On that man's *face* is a black *Stã manchĩ mukã tã achiãto zhĩ*
mark, so big. *nishãn ess.*
436. If our luck is bad, we shall *Shtalẽ ã nasib n'azilabã, ashtrẽ tã*
fail to climb the hill. *ãwẽ n'balem.*
437. The Chitrãlis say that on *Bilian manchĩ walettett Missarmin*
Tirich Mir there are many *wutr (votr) bilugh asht wãrã*
fairies and nothing else. *n'aiest.*
438. The Mehtar's *falconer* fell in *Mehr marapsawai poi-ẽ lunẽtĩ*
the water and died. *mã.*
439. Take care! If you *fall* into the *Trãchĩ bõ! Tũ poi etish tũ*
water, you will die. *mãlosh.*
440. That wall will *fall*, don't *Iyẽ chã witalã, torẽ n'ai.*
approach it.
441. Much rain has *fallen* this *Starak p'sẽ bilugh agol ptã.*
year.
442. Last year much snow has *fallen.* *Põ bilugh zĩm zimitã.*
443. This year there is a quantity *Starak sa bilugh zĩm ess; starak*
of snow; to-day snow has *gujar zĩm n'ptã.*
not *fallen.*
444. My dog has *fallen* into the *Iã krũĩ poi gwã.*
water.
445. In my country is a *famine.* *Iã gul tã bilugh àtt ess.*
446. My brother is more *famous* *Iã brã stã manchĩ tã bilugh*
than that man. *damtõl lẽ manchĩ ess.*
447. From Chitrãl, both Shoghõt *Shãrãl stẽ Shogoi Gairath tĩch*
and Gairath are equally *far.* *badũr asht.*
448. Sit near me; don't sit *far* off. *Iã tawarẽ nishẽ; badũr n'nishã.*
449. Chitrãl is near, Drõsh is *far.* *Shãrãl tawarẽ, Dryus badũr ess.*
450. In our village there is no *Emã bagrom ushup wetsã amchol*
farrier (horse shoe-fastener). *n'aiasth.*
451. Your horse is very *fast*; mine *Tũ ushp bilugh shatrami ess iã*
is slow. *ushp n'pã balas.*

452. It is three years since I turned Musalmān; I keep the *fast*. *Trē sa bā ō muzalmān bissam; pochētr ngānam.*
453. The time is near for breaking the *fast*. *Pochētr peristh tur ess.*
454. My horse has become *fat*, and can't go. *Iā ushp kartab ess: pā n'batt.*
455. My *fate* is bad; your *fate* is good. *Iāst miuk digar ess; tō miuk lesst ess.*
456. My *father* and mother are dead: I am left alone. *Iāst tōtt nūn mṛā: ōts parki (kūr) edsam.*
457. You are *fatigued*: I will give you a back. *Tū gatrabā assish: achu kulom.*
458. Don't flee to Badakhshān, there is no *fear*. *Badakhshā mē na mugō, kā widegh na ess.*
459. I *fear* my enemy will kill me. *Ōts widarnam pachan wari i jārlā.*
460. Why have they run away? They have run away from *fear* of thieves. *Kaiko maikiyā sar? Shṭār dugē vidraitī mukiā.*
461. My brother *feigned* dead, and escaped by night. *Iāst brd mṛalogom (?) viz-hom (?) radur mikios.*
462. My father *fell* on the road. *Iāsi tōtt pott piltiā.*
463. Thy father *fell* into the river. *Tū tōtt baglo (b'gol-o ?) piltiā.*
464. The *female* is usually cleverer than the male. *Jugur manchī todī bilugh kshul ess.*
465. *Fetch* four men to make a bridge. *Sūi postho shṭowa manchān gaiets.*
466. I have *fetch*ed four men. *Iā shṭowa manchī awārā.*
467. This year many men have died of *fever*. *Starak sa randsōl bitī bilugh manchī mṛā.*
468. My father is very ill; he has *fever*. *Iāsi tōtt bilugh bradzo ess; unsatt.*
469. *Fever* has had hold of me for four days; my body aches. *Shṭo wōs bā ondsil i andsiti; jidd bradsonn.*
470. Last year very few men died of *fever*. *Pō achok manchī randsol bitī mṛsi.*
471. The Ashrath valley men are useless for *fighting*. *Asrett b'gol manchī shōch kusth dugē digar ai.*
472. This year *figs*, apples, and peaches are sour. *Inā sē tā kiwitt, parr, tsiren chinai.*

473. That man's *figure* and my brother's *figure* are the same. *Ikîā manchî wishirworh iâst brâ wishirworh eo ashî.*
474. Take this ewer, fill it with water. *Inā pashku nâti (ngâti?) âo para kshî.*
475. Your house is *filthy*; of course you will get ill. *Tâ amu mol ess; shîalê tâ bradzo-wo bolass.*
476. I found (*find*) these clothes on the road. *Am bazisnâ potto wariâm.*
477. Thou art a very *fine* man. *Tâ bilugh lê manchî ess.*
478. I have nine *fingers*; you have ten. *Î non angur ai; tâ tâ duts angur ai.*
479. When you have *finished* work, I will give you food. *Tâ koi kudâm poishabâ, anjî prêlom.*
480. Cut down two *fir* trees for making the bridge. *Sû testh dugê dū ruganâ petti giats.*
481. The *fire* is too much, subdue it. *Angâ bilugh ess, wâlî kshî.*
482. Make a *fire*-place in my house. *Iâ p'amu angâ-kutân kshî.*
483. There is no *fire*. *Angâ ness.*
484. For the purpose of making a *fire*, fetch wood. *Angâ kor dâr apsiô.*
485. There is no *firewood* here; how can I make a fire? *Anî watesth dâr n'ai; kâktî angâ kom (kulom)?*
486. My soldiers are very *firm* and will not flee. *Iâ spâhî bilugh zorawâ ai, n'mukelâ.*
487. This man came *first*; that man was second; Mirak was third. *Inā manchî panishâr oss; stâ manchî ptiwar oss; Mirak troi wostha oss.*
488. Our people consider *fish* unlawful (as a dead thing) to eat. *Enâ manchî âo matsa yosth dugê muldâr ess kuttott.*
489. This business is not *fit* for a Mehtar. *Inā kudâm mehrê less ness.*
490. The enemy's men carry a very big *white* flag. *Pachan warî manchî bilugh âl kashîr tuppdun wanamess.*
491. The *flames* of that fire have got up very high. *Askâ angâ bās ublindî enn.*
492. This country is *flat* like a hand. *Inā watan dashpar purstha diwar ess.*

493. In thy house are many *fleas*, but in winter they don't bite. *To p'amu pakkī bilugh asht : ziwōr n'yūtatt.*
494. I am afraid of the Diwānbegī, for that reason I am *fleeing*. *Diwānbegī widarnam, giaktī mukonam.*
495. If I *fly* on the road, the Mehtar's sepoy will catch me. *Iā p'pott mकिनjebā mehr spāhi wanamelā.*
496. The enemy has *fled*. *Mashu warī mikiā.*
497. In Ranbūr there are no *flies* in winter. *Zawōr Māmret tawarik n'aiesht.*
498. That man is *floating* on the river (having inflated his stomach). *Ikā manchī poiē ktol ūrkti nosh kōr.*
499. A *flock* of my goats has come on the hill. *Ī poshtre dīzho dom tittī afziā.*
500. From the melting of snow, the river is in *flood*. *Inā zim wilitī gol āo bilugh afziā.*
501. Having taken a load of wheat and ground it, bring the *flour*. *Ē bōr gum ngātī pshetī brē giats.*
502. On the Gangalwatt pass the *flowers* are pretty. *Gāgra wott bado pagur putik shingir ai.*
503. Last year my mare *gave a foal*. *Pō sē iāst ushpē ishtrī ushp karaīs.*
504. This year my mare is not in *foal*. *Starak sē iās ushp shali n'ess.*
505. Bring *fodder* for my horse and cow. *Iās ushp iā gāo dugē yūs gats.*
506. You go in front; let him *follow*. *Tū nashtarwai bō; ikī ptiwar atsalā.*
507. You stay here and get *food* ready. *Tū anō nishē; ishā tyor kshī.*
508. My brother is a very *foolish* man. *Iā brā bilugh chaṭṭā manchī ess.*
509. Yesterday my *foot* was frost-bitten on the pass. *Dās badu iā kūr lushtiā.*
510. Do you want a *foot man*, or a horse man? *Tū kūro manchī aīsh kuchiā, ushp-o-sir manchī aīsh kuchā?*
511. I heard the thief's *footfall*. *Shṭārē kūr chut p'hōr gawā.*
512. For sake of my small child get *clothes*. *Iāst permenstuk parmire (maṛire) dugē basnā giats.*

513. We won't carry loads for *Emā gijjā bōr n'ngāmā.*
nothing.
514. Is a gun good or a sword? *Tapak less ai tarwach less ai? Iā*
For me a gun is good. dugē tapak less.
515. Sir! the soldiers are damaging *Sāhib! Spāhī emā ptul marmurī*
our crops. *Forbid* them. *kuttett. N'kshīr kshī.*
516. I *forbade* them, but they don't *Ōts amno tā n'kshīr krā; vari*
obey (take counsel). *n'wagattett.*
517. Turn him out of the house *Askā manchī kartē p'amu stē tar-*
with *force.* *zhār.*
518. Send me a guide to show me *Āotre (tūr) warōsth dugē pott zārī*
the *ford*, for the water in *ī manchī namō, gologh (golo*
the river is quite low. *āo) bilugh chāgh ess.*
519. Come! let us *ford* the river. *Prēts! emā p'āotre patrem.*
520. This man is not of my valley, *Inā manchī emā b'gol manchī*
he is a *foreigner.* *n'ess, wārā manchī ess.*
521. On your *forehead* there is *Tū p'mino loī nissis. Kai biss?*
blood. What has happened?
522. On your horse's *forequarters* *Tū ushp ziritiliā tā shur tapol biss:*
there is mud: make it clean. *dirē.*
523. Between *Urgūch* and *Ranbūr* *Argich Konisht p'mijhu āl zsul*
there is a very big *forest.* *assā.*
524. I have *forgotten* the order *Askā kudūm Mehr iā tā wiliāsīm*
which the Mehtar gave me. *p'mishtā.*
525. Thou art a very *forgetting* *Tū bilugh p'mishtal manchī assish;*
man; don't *forget.* *n'p'mishtal.*
526. If I *forget*, may God give me *Shtalē ōts p'mishtalom Imrā bapdī*
punishment. *azhalā.*
527. The *Chitrāl* new *fort* is *Shdrāl noi kālo siūmē kālo tā lesst*
stronger than the old fort. *ass.*
528. How many *foster* brothers *Tū chok chir* brā hōst?*
have you?
529. That child is not my *foster* *Ikā parmen iāst chir pītr n'ai.*
child.
530. I have ten *foster* sisters. *Iā duts chir sūs ai.*
531. Two *Sāhibs* are coming; I am *Dū sāhib pott tā atsand; ō purja-*
sure they will want two *nam dū kakkak ragand.*
fowls.

532. Last night a fox came and took off all my fowls. *Dus p'tramjuk wrigi attī sang kakkak brā.*
533. To-day it is not cold: water will not freeze. *Starak shīl n'ess: áo shē n'tilā.*
534. The water of the river is frozen. *Inā gol tā áo shē tin ess.*
535. This fruit is stale; get fresh fruit. *Stā kazhwaḡh am istai; less kazh-waḡh gyats.*
536. That man is my friend; he is not a thief. *Askā manchī iāst suli azzā; sh̄tan n'ess.*
537. To frighten him I said "many thieves have come"; only one thief has come. *Ikā manchī widarosth dugē gijjē karsē "bilugh sh̄tār osthā"; ē sh̄tār haiss.*
538. All the frogs are dead from cold, not one is left this year. *Shīllē tā mārūk sang mristai, inā sē eo dī n'asht.*
539. I am blind, I can't see; go thou in front. *Ōts kār assum, n'urantum; tū nash̄tar waibō.*
540. The frontier between Chitral and Badakhshān is very cold. *Badakhshā Sh̄drāl stē p'mich sirtā shīl ess.*
541. There is no hoar frost this year, nor black frost. *Inā sē mēh n'ess, shē dī n'ess.*
542. There is a cold wind on the pass; don't go! your ear will be frost bitten. *Bado yuts dumī ess; tū n'ai! tū kōr lugh̄tilā.*
543. What are you sulky about, that you make frowns? *Tū kai kapā bissish, miōk andr̄ kriss?*
544. Is that ewer full of water or milk? *Inā pashku tā áo parē karsā zū parē karsā?*
545. All the men of my village are assembled for the funeral of my father. *Iā tōtti kānē dugē iā bagrām manchī sang wasanr̄istai.*

G

546. All the boys of my village are playing (making a game). *Emā bagrām sang mar̄r̄ mishi kuttett.*

547. Two donkeys have come into my garden and done much harm. *Ī b'ḍurestān dū kur attē bilugh najiss.*
548. The hill is very steep; the horse is gasping. *Inā do bilugh ukri ess; ushp shūskett.*
549. My forefathers have lived in this village for four generations. *Emā tōtt wāo inā bagrom shōtowa alo biss.*
550. My grandfather was a very generous man (great heart man). *Iā wāo bilugh āl bidi-wā manchē assē.*
551. The Aiyūn men can't make ghī (clarified butter). *Angār manchē ano tyor kōn na battet.*
552. The Afghān soldiers came and took away four girls from my village. *Aoghānī spāhī osth emā byrom stē shōtowa juk brā.*
553. My horse's girth has got loose; tighten it. *Iā ushp tē mushtē jinjil biss; wishtē.*
554. If you do well, I will give you five rupees. *Tū lē kudūm karbā pōch tanga prēlom.*
555. If you give me bread, I shall be happy. *Tū boṛ prēnjibā ōts kujhēl balom.*
556. I have given him seven rupees. *Iā ikh sott tang ptā.*
557. The glacier is very bad this year, we can't cross it. *Starak sē inzarin bilugh digar ess, awē na bam.*
558. Buy for me (bring me having given money) two looking glasses from the bazar. *B' bzār stē marī prēti dū taṛe iā dugē gats.*
559. Go on! (horse), my horse is very lazy. *Prēts! ushp bilugh beru ass.*
560. To-morrow I will go to Chitrāl. *Dalkiē ōts Shḍrāl ēlom.*
561. To-day you will go to Gairath. *Shṭarak tū Gairath ēlosh.*
562. The day after to-morrow we will go to Shishī. *Attri emā Shishī ēmish.*
563. They will go to Brōz. *Amnā Broz enda.*
564. Go thou to Chitrāl. *Shḍrāl ī.*
565. Let them go to Chitrāl. *Shḍrāl ellā.*

566. The *bābū* has come to buy *Bābū gash marē prētē ngūsth dugā*
goats, but my son's goats are *aiyo, iā piṛ gash sang mṛā.*
all dead.
567. God is kind (great); perhaps *Imrā āl ess; shṭalē iā tōtt n'mrlā*
my father won't die, I *washītām.*
think.
568. The War god is very good to *Kato manchē dugē Gish bilugh lē*
the Kāfirs. (¶) *asht.*
569. How long have you had *Tū chi sē biss gur bitī?*
goitre (been *goitred*) ?
570. In my country is much iron, *Emā gul tā chemu lē asht, sōn*
but not *gold.* *n'ai.*
571. That farrier is a very good *Ikāā ushp watsā amchol manchē*
man. *bilugh damtōl manchē ess.*
572. The Chitrālī houses are good. *Bilian amu lest ai.*
573. In your country why do *Shā gul tā kai dugē jugūr trasu*
women carry the household *lattri ngand, mōch kai dugē*
goods, and men march empty *tsuiē ettett ?*
handed ?
574. This gorge (tight valley) is a *Pachamwarē band kuth dugē ikāā*
good place to stop the *aṛunī gol lest ess.*
enemy.
575. I dislike the governor of this *Inā watan tā nanwṛi iā dugē digar*
country. *ess.*
576. In my country it is not usual *Iā gul tā parṛ je tong giṭu koth*
to graft apples on pears. *chur n'ess.*
577. Do peaches come from seed or *Āru attē mēsh botasalā giṭu karbā*
from grafting ? *botasalā ?*
578. Get one rupee's worth of grain *Eo tangē pul ushpē dugē gats.*
for our horses.
579. My grandfather and grand- *Wāo wāi sang mṛā.*
mother are both dead.
580. The grapes of my garden are *Iā bāristān dros āli pul ess.*
very big.
581. Bring green grass for my horse ; *Iā ushp dugē zhīla yus gats ; darē*
he won't eat hay (dry grass). *yus n'yūt.*
582. I am very grateful for the *Tū bilugh mīhrbānē karsam ; ōts*
kindness which you have *bilugh shamash kutām.*
done me.

583. That boy goes towards his father's grave. *Ikū marīr tōtts pshin tã pretann (?)*.
584. The traveller has brought his horse to graze in my garden. *Wischō amu ushpē iãst dristān marmarī kusth dugã arwarā*.
585. My donkey is great; your donkey is greater than mine. *Iã kur āl ess; tū kur iã kurē tā āl ess*.
586. You are very greedy; don't eat too much food. *Tū bilugh āl ktol-wā assish; burī shūrēn n'āyū*.
587. Spring is come: all the trees have become green. *Wosut bā: sang stūm por bā*.
588. My goats are grey; my brother's goats are all black. *Iã gash kazhir ess; brō-o gash sundi zhē asht*.
589. Why grievest thou? Thy horse is ill, but to me hope is he will not die. *Tū kã dugã zhuchi? tū ushp bradsowai, iã barē assabā n'mrlē*.
590. Sir! all night we have been grinding corn at the mill, and the bābū won't give us a copper. *Sāhib! emā parochē pul p'apshē pshissi, bābū ē paiz n'prēnn*.
591. I know nothing about horses; send for the groom. *Ō ushp kudūm n'zārtam; ushp patso walō*.
592. The horse is dirty with sweat; groom him with a wisp. *Ushp bilugh ashpā biss; kshē mīsh kshē*.
593. My horse is rolling from side to side on the ground and groaning, perhaps he has a pain in his belly. *Iā ushp palol tã uchpu palangett, shtārt, ō purjanam ushpē tã ktol bradzot*.
594. This ground is very damp, and not fit for standing up (erecting) tents. *Bhim bilugh zhil ess, jilamā uchai-esth less ness*.
595. My boy has grown big. *Iã pīr āl biss*.
596. My crop grows well on the ground this year. *Starka sē iãst shir ptul tã warand*.
597. Get a sharp man to guard my property. *Iãst aspāp trāchī bō dugã lesst damtōl manchī gaits*.
598. Mir Hamza is my guest; it is unlawful to kill him. *Miramza iãst wichā ess; jāristh less ness*.
599. My tooth is broken and my gum is swollen. *Iã dutt petang ess; dodmōss apsiss*.

600. The Amir's soldires have come and taken away all the *Kāfir guns*.
Kābul Amīro spāhī āyā Katōst tapak sang brā.
601. My country men make gun-powder here.
Iā watan tā manchī anī dāru tyor kuttett.
602. A gust of wind came and took away all my clothes.
Dumī allangiti atsiti ē sundī bas-nā brā.

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603. I don't smoke tobacco; it is not the *habit* of my ancestors.
Tamkio n'ksholam; tōtt wāo chor ness.
604. From the *hail* of the heavens my crops are damaged.
Badist azhir attē dugā iāst ptul digr bā.
605. The *hair* of the head of my father has become grey.
Tōtti shē zhū kazhīra bistai.
606. The goat's *hair* is good for making carpets.
Gash zhū zhō kushh dugē lessta buttett.
607. This is a big apple; I'll give *half* to you, and *half* to your son.
Inā ālī parr ess; chillai tū prom, ē chillai tū piṭr prom.
608. We are all tired; we will *halt* here.
Emā sang gatrā bosamish; anō wasemā.
609. In that *hamlet* there are ten houses. The enemy is in this *hamlet*.
Ikā bagrom dotsam amu ai. Inā mashu bagrām ess.
610. Call a blacksmith; tell him to bring a *hammer*.
Barī walo; samtonn awēlā.
611. You are a fool, you don't know the difference between right *hand* and left.
Tū chaṭṭa assish; tū pachūr dusht kō dusht n'zhārtish.
612. A thief cut off my *hand*.
Shtār iāz dui petiā.
613. Bring a *handful* of grain for my horse.
Iāst ushp dugā ē gor pul gats.
614. I have brought two red *handkerchiefs* from Peshāwur.
Ots dū zīr hōst susnī Peshār stē awarissā.
615. The *handle* of my axe is broken.
Iā petdri dōn petangess.

616. *Hang* my pugri on the branch of that tree. *Iāst sharr iklā kāna tsā tã bar-pachargo psā (?)*.
617. If you are *happy*, I am contented; if you are *angry*, I am discontented. *Tā kuzhān ashābā ò dī kuzhān assum; tū kapā ashābā ò dī kapā azzun.*
618. This hill is very *hard*. *Inā paslu bilugh dagar ess.*
619. I fear thee; thou art a very *hard* man (of a bad heart). *Ō vidarnom; tū digar bidi-o man-chi assish.*
620. The Maulais don't eat *hare's* flesh. *Maulai manchi rakūs ano n'chash-and.*
621. Is your *harvest* good this year? *Starak sē tā kati less tuia?*
622. This year my *harvest* is not good. *Starak sē iāsī kati less n'ai.*
623. The *harvest* is very early this year; last year it was late. *Starak sē gompōk kuyē āyā; pō sē gompōk drē āya.*
624. My brother *has* a gun. *Iāsī brā tapik wās.*
625. The Bashgalis *hate* the Afghān priests. *Aoghāni mullā katō kē (?) mish ess.*
626. I *have* a sword but not a gun. *Taricaj wāsam; tapik na wāsam.*
627. The Chitrālis *have* not got a gun. *Bilian tapik na wāi.*
628. The Kāfirs don't keep *hawks*. *Katā marē na umattett.*
629. It is three months that my cow is eating *hay* (dry grass), so she has become thin. *Trē mōs biss iā gōo dari yūs yutt: daḍar biss.*
630. Bul Khān hit me on the head with a stick; it pains much. *Bulkhān manoi mēsh iā pshai wanā's; bilugh bradzott.*
631. Gumāra is the head of our clan. *Gumāra iā tōtt brā tã nanwri ass.*
632. The head man is very ill and seems on the point of dying. (†) *Jasht bilugh bradso-wā esē; tyor mrlā.*
633. The horse's headstall is broken; he is going loose in the stable. *Ushpē yangut petangā; ushp amu uchpo afzett.*
634. The manure has got in a big heap here. *Ani bilugh tsū ulett biss.*

635. I *heard* the sound of a gun ; *Tapkē wanisthā iā p'kōr gwā : tū*
 didn't you *hear* it ? *p'kōr n'gwā ?*
636. On the *hearth* are many ashes : *Iā postao assā lē ass : skā mesh*
 sweep them up with a *skā.*
 broom.
637. Inside this fort is much *heat* : *Kālo tā atūr tāb le butt : dumī*
 there is no wind. *ness.*
638. Take away this ghi and *heat* *Ano ngātī tapēti giats.*
 it, and then bring it back.
639. The coolies say our loads are *Barwai wari kuttett emā bōr gāno*
 very *heavy* ; we cannot go. *ai ; emā ē na bam.*
640. Make a *hedge* of thorns around *Iā ptul pachūrē tarin watarawa (?)*
 my field. *kshīr.*
641. Yesterday I walked much ; *Dūs bilugh pilingam ; iāst kurktā*
 my *heel's* skin is come off. *cham petangwā.*
642. The Kāfirs have never heard *Katō tā p'kōr n'gosā dsudsuk assā*
 of a *Hell.* *hati.*
643. The Kāfirs do not know (the *Katā dsudsuk oje bihište (badiste)*
 difference between) Heaven* *n'zūrtett.*
 and *Hell.*
644. Give me *help* ; I am tired ; I *Iā mesh puru kshī ; gatrā bosam ;*
 am done up ; I can't lift my *anō wopsanasum ; iā bōr ngā*
 load. *n'battam.*
645. All my fowls are *hens*, I have *Iā sang ishtri kakkak aiesth ; ē dī*
 not even one cock. *nai kakkak n'aiesth.*
646. Get out ! *Henceforth* I won't *Prēts ! Iē ! p'starak stē p'amū*
 see you at my house. *n'wramtam.*
647. Pir *Khān's* son is the *hench-* *Pir Khān pitrs mehr buṛi churz*
man (or food distributor) of *oje Mīr Khān mehr ano kehāl*
 the Mehtar, and Mīr *Khān* *ess.*
 is his cook.
648. Last year a *herd* of ibex was *Pō sē marish ē dom inā bado p'khur*
herding on this hill top. *dom tiness.*
649. Come *here.* I'll whisper some- *Ani ats. Tū wari p'kōr ajholam.*
 thing (some word) to you.

* It appears there are no words, except the evidently Persian words, for heaven and hell.

In "Account of the Kingdom of Caubul" (Elphinstone) the words "Burryle boola" and "Burry duggar boola" are given for heaven and hell. *Lē bola* means "is good," and *digar bola* "is bad." In the Bashgali there is a word *barē* which means "fate, hope, luck."

650. Flee by night ; *hide* in the day time. *Radhar mugō ; gajr chusht eshtin-ājē.*
651. Let us *hide* here ; the enemy shall not see us. *Anī attā bamā ; pachun warī n'vrelā.*
652. *Hide* me in such a place that the Chārwlō shall not see me. *Ī attki attē kshī Chārwlē n'vrelā.*
653. This hill is *high*, but not very steep. *In dō dargrin assiā, urkrī n'assiā.*
654. In the *highlands* it is always cold ; down low it is hot. *Sarētā parē wōr shallā bonā ; badūrē tabī buttā.*
655. This *hill* is not very stiff ; that mountain is very steep. *Inā ashtīr āl n'ess ; ikīā dō bilugh urkrī ess.*
656. I can carry your load *down-hill*, but cannot take it *up-hill*. *Ots tū bōr brūlē ngā balam, atōrē ngā n'balam.*
657. We have marched much, but, up to now, the top of the *hill* does not come in sight (or we can't see). *Bilugh piliangsamish, pstarak wīk dō shai n'waroins (wāf n'bamā).*
658. *Hill-men* are very powerful. Men of the plains are very small hearted. *Atōr manchī bilugh karwā asht. Badeore manchī parmenstuk zira mēsh asth.*
659. On the other side of that white *hillock* is my house. *Igē kazhīrī pit tibar iā amu ess.*
660. The *hilt* of your sword is so small I cannot clutch it. *Tū trowōch mishī parmenstuk, damen n'battam.*
661. The horse of *him* is lame. My horse is lame and to-morrow I shall *hire*. *Igiē ushp kutātt. Iā ushp kutuss ; dalkiē ushp ngālom.*
662. On the *hind-quarters* of my black horse are two white spots. *Iā zhī ushp ptibr tā dū kazhīr prots ess.*
663. My horse is lame : to-morrow I shall *hire* another animal. *Iā ushp kutātt ; dalkiē wārē ushp wagalom.*
664. *Hitherto* I have had no illness. *Iā starak wīk kai bradzo na biss.*

665. My horse doesn't stand still; I can't dismount. *Hold* him. *Iã ushp oti na batt; ôts wāwats n'battam. Wanamā.*
666. Take care! There is a *hole* in front of you: come back. *Taraichī bō! tū p'nishr kadr ess: ptior ats.*
667. The enemy are hidden in the *hollow*: I have seen them with my own eyes. *Pachamwarī bugdrē p'mish attā bistai: yost achē vrē wariām.*
668. In that forest are *holly* trees and no other. *Askā pashuī tã wanzī kāno asth, wāre kāno n'aiesth.*
669. The Afghāns have eaten all my *honey*. *Aoghānī manchī emā sundī mārchi iār.*
670. Thou art a thief! Thou hast no *honour*. *Tū shtār assish; tū kai jirik n'ess.*
671. From pulling at a *hookah* too much, my head aches. *Chillam bilugh kshaiesth dugā, iã tã shai bradzott.*
672. I *hope* my father will arrive here at *sundown*. *Iã bapdi ess tōtt sū pinjebā allonn.*
673. Yesterday I shot with a gun an ibex which had only one *horn*. *Dus taplē witi mirish jāronn (?) : ē shī wāssiā.*
674. There are so many *hornets* in my house, I can't enter it. *Iã p'annu azhik bamo asht, atto en n'battam.*
675. Thy *horse* is a male. *Tōst ushp nāh ushp ess.*
676. My father's *horse* is a female. *I tōtto ushp shtarī ushp ess.*
677. The Mehtar gave me a *horse* and a mare. *Mehr ē neo ushp ē ishtri ushp ptās'm.*
678. Why have you given me a bad *horse*? *Tū iã digrē ushp kā ptās'm!?*
679. Don't give me a *stumbling horse*. *Iã piltali ushp n'gyats.*
680. Is a male *horse* good? Or a female? *Shtarī ushp less ass nāh ushp less ess?*
681. The female *horse* is lazy. *Shtarī ushp dangar ess.*
682. A male *horse* is very fast. *Nāh ushp bilugh shigil ess.*
683. In every Kāfir village there is a *maternity hospital*. (¶) *Sundī katō grām ē pshar ess.*
684. Here there is no *snow*, it is *hot*, and good for tents. *Anī sim n'ess, tabi ess, jilam i dugā less ass.*

685. My house is very far, but your house is very near. *Iã amu biluuk gujr ess, tũ amu tawarẽ ass.*
686. In this village how many houses are there? *Inã bagrom ohok amu assil?*
687. My brother's house is very dirty. *Iã brã amu bilugh mul ess.*
688. How much ghi shall I bring? *Chok ano awelom?*
689. Why is that man howling? *Ikã manchẽ kai dugã chà witt?*
690. I am very humble. *Ôts bilugh drushti-wã assum.*
691. In my country bulls have no hump. *Iã gul tã ashẽ kũ n'ariesht.*
692. That hunch-backed man is the son of a mullah. *Ikã wão mushtar mullã piṭr ess.*
693. Thanks to keeping the fast, I am very hungry, and have become very thin. *Pochêtr ngutesth dugã, àttã bissam: biluk daḡr bissam.*
694. The Mehtar has come to hunt (make sport). *Mechar shurṭṭ kusti dugã aṛyo.*
695. The doctor is clever and won't hurt you. *Tapip biluuk ushukul assiã, tũ nẽ bradzãott.*
696. That woman says "my husband is dead." *Askã jugũr giṛṇẽ kuttã "iãst mōsh nriss" kuttã.**
697. The Ibex are not here; they have gone to the high hills. *Mirishen anẽ n'ariesht; ãl dõ tã gwã.*
698. I have seen no ice anywhere this year. *Inã sã shie kũr n'wariã.*
699. I have an idea that this year there will be much heat in summer. *O woshṭettam inã sã wazdũr biluuk tãṭ bolã.*
700. Thou art idle; this is not time for sleep. *Tũ yush assish; inã wẽl pshu wẽl n'ess.*
701. From excessive laziness thou hast become an idiot. *Tũ biluuk pshuik oss; askẽ dugã tũ chappã bissish.*

* The last word of the sentence seems pleonastic: see also sentences Nos. 868, 1055, 1081, 1177, 1422, 1423, 1483, 1522. There are other sentences of similar construction (e.g., 819, 930, 1356), in which this last word is not used. This is one of the many points on which the Kafirs, who were employed to translate, disagreed.

702. If you go, I will go. If you don't go, I also won't go. *Tū enjī bā ò dī ēlom; tū n'enjī-bā ò dī n'ēlom.*
703. Thou art ill: come with me to hospital: I'll give thee medicine. My brother also is very ill. *Tū bradso oshī: ē nēsh ozhumā tã ats: òts azhur prēlom. Iãsi brā dī biluk bradso ass.*
704. Very well; I am coming immediately. *Lē; òts sapp ēlom.*
705. He is a very impudent fellow. *Ikā manchī bilugh chattā ess.*
706. In my house my child (only) is left behind, and no one else. *Iãst p'amu attā iãst piṭr as; wārā n'ai.*
707. You are a very independent fellow, I will punish you (beat). *Tū bilugh to chitt* tã manjī ashī, tū wilom.*
708. You are a very industrious fellow. *Tū biluk kudūm kul manchī assish.*
709. I am an inhabitant of Brōz. *Òts Brōz wārī assum.*
710. The Afghāns have done much injury here. *Aoghānī manchī anī bilugh dagar pilingi kars.*
711. I did not kill Mīr Khān, I am innocent (have no crime). *Ots Mirkhān n'jāriss, kā dush n'wāsam.*
712. A coolie has fallen head downwards and is quite insensible. *Ē barwai shiē yūr bītī piltiss; biluk bēṛā biss.*
713. Inside my box is a lot of paper. *Adrē tã atēr bilugh pṭī ai.*
714. What do you intend? Shall we go to-morrow or not? *Tū kai bidi ess? dalkiē ēmā ta n'ēmā?*
715. According to your intention (as you please). *Tō chitt.**
716. I don't intend (my heart is not). *Iā chitt n'ess.*
717. To irrigate my fields I will make a water channel. *Parēst dugā ptul tã yō epamā.*
718. I want iron to make an axe. *Padrī karosth dugā chimr ōsh kotam.*

* Apparently a Chitrālī idiom (707, 715, 716).

719. There is not one *ironsmith* in *Angār eo dī barī n'aiesht*.
Aiyūn.

J

720. You are a very *jabbering* man. *Tū biluk warī walal manchē assish*.
721. *Jachals* make a great noise at *Shiāl radhar bilugh chā witt*.
night.
722. There is honey in the *jar*. *Kunī tā atūr mārchē assā*.
723. My *jaw* is broken by my fall- *Lunisthi mish akilattī peṭangwā*.
ing.
724. He is a very *jealous* (bad *Ikā manchē bilugh digar zira-wā*
heart) man. *manchē ess*.
725. It is not good for boys to *jest* *Marir mēsh bilugh mishishth less*
too much. *n'ess*.
726. My brother gives a lot of *Iā brā shtrissē* gar lē prētt*.
jewels to his wife.
727. This year there is no *juice* in *Inā sē parṛ aruzwai n'bistā*.
the apples (not *juicy*).
728. The *junction* of the *Luttkhū* *Mastāj gol dō Lutkui gol dō ē pur*
and *Mastāj* rivers is a *bitta tā diwar ass, arunī gol*
plain, not a gorge. *n'ess*.
729. The wood of the *juniper* burns *Sarēz dāo angā karbā lessta par-*
very well. *chitta*.
730. The *Mehtar* has just come *Mehr Broz tā starak aiyō*.
from *Broz*.
731. Do me *justice* ! I am in- *Iā isop kshē ! ō dush n'wdsam*.
nocent.

K

732. The *Kāfir* language is very *Katō warī biluk n'zārasth assā*.
hard to learn.
733. I am off on a journey. *Keep Badur samiritsam. Inā adrē tā*
this box for me. *dugā ūtē*.
734. Why have you not kept some *Achok bor pstarak kyā na awitārā ?*
bread to-day ?
735. I was very hungry, so I kept *Bilugh āttā bissē, giaktī n'awitārā*.
none.

**Ishtri-s-ē*,

wife-of him-to.

736. My servant has lost the *key* of my box. *Iāst shodr iāst adrē askuē psess.*
737. Why do you *kick* my horse? I will *kick* you. *Tū kai dugā iā ushpē pā vich; tū pā vilom.*
738. If you *kick* me, I will beat you with a stick. *Tū iā pā vichī ō tū manoiā wilom.*
739. I have an intention to *kill* you. *Iā chitt bitto tū jārlom.*
740. You are a very *kind-hearted* man. *Tū bilugh lē bidiwā manchā assish.*
741. To show *kindness* to a snake is not a good policy. *Bibimst mēsh mishishth lest kudūm ness.*
742. The *king* has taken a bride. *Mehr shtrī awariss.*
743. In my *kitchen*, food is being cooked for all the men. *Iā buṛi kutan amu tā sang man-chiān dugā anjī tyor kuttett.*
744. A *kite* came down and took off my chickor. *Zhī marē oz iāst urṛ brē.*
745. A stone hurt my *knee*, as I was marching yesterday. *Dus piliang tā zān pa wott pūpta. (?)*
746. Get a *knife* to cut meat. *Ano peṭasthā kato giats.*
747. What art thou *knitting*? I am *knitting* a choga. *Tū kai oshich? Ōts shugā oshinam.*
748. My rope has got *knotted*. *Iā kanik gittangus.*
749. What is your name? What is your father's name? I do not *know*; my father does not *know*. *Tā kyā nām ess? Tōttā kai nām ess? Iā shū ness; tōttio shū ness.*
750. I do not *know* the Chitrāli language. *Ō Bīlian warī n'zārlsam.*
751. I do not *know* Umrā Khān. *Ōts Umrā Khān n' jārlsam.*

L

752. For men to do *labour* is good. *Manchiān dugā kudūm kshī less.*
753. Get a *ladder*, I'll go on to the roof. *Chik giats, pkrām elom.*
754. My hens have *laid* four eggs to-day. *Iā ishtrī kakkak starak shtowa azio karistā.*

755. All the water of the *lake* is frozen. Panilē āo sundi she tīn ass.
756. My white *lamb* is lame to-day. Iā kashīr waki strak gujr kuttātt.
757. My horse is *lame*; all our horses are *lame*. Iā ushp kuttātt; emā sundi ushp kuttāttett.
758. A *lammergeier* came down from the sky and took off my cock. Zhī marē badist tā wō āyo kakkok damātī gwā.
759. Why does not my *lamp* give a light? Iā tel kaikotī ruch n'buttosul?
760. My *land* is not good for barley. Iā bhīm rits dugā less n'ess.
761. All the *land* is useless (not arable). Sang bhīm n'utkor ess.
762. Is the *land* around your house cultivated or waste? Tū p'amū ptior bhīm ābād assett zajir assett?
763. Is your house on the high *lands* or low *lands* (valley)? To pamū sirtan tā sett shor tā assē?
764. The *Kāfir language* is very sweet. Katō wari bilugh aruzwā essā.
765. This horse is small: get a *large* one; for my father is a *large* man. Inā ushp parmenstuk ess: āl ushp giats; iāsē tōtt bilugh āl manchī assā.
766. *Last* night I went to Broz. Dus rador Bruts gūssam.
767. *Last* month I was ill, now I am well. Pō-ē mōs bradzowā assium, starak adugē assum.
768. He made many excuses; at *last* he took his load. Ikā manchī bilugh tuti ptā; pēlik bōr ngūtā.
769. You have come *late*: there is no load for you. Tū drē aiyosh: tū dugā bōr n'aiesht.
770. You have come *late* (inopportunately). The Mehtar has not *leisure* to hear your (written) petition. Tū malāl* botī aiyosh. Mehr tū patī kōr kusth dugā shotik n'ess.
771. Why are you *laughing*? The Diwānbēgi is angry. Tū kai dugā kanich? Diwānbēgi mashu kolann.

772. Adjoining my house is a very pretty lawn and fruit trees. *Ī pamu ptior bilugh shingēra brunz ass ; kachwach kāno dī asht.*
773. My horse is very lazy ; yours is fast. *Iā ushp n'pā baless ; tū ushp shatramē ess.*
774. The dog is lazy and does not bark. *Krūz digar ess ; n'ratatt.*
775. I shall get off my horse ; you lead it. *Ō ushp tā wāo atsolam ; tū ngātēti giats.*
776. Lead thou ; I will follow thee. *Tū panoi bō ; ō tū ptiwar atsolam.*
777. You four men lead ; we four will follow. *Shā shtowa manchē panoi bōr ; emā shtowa manchē ptior atsomā.*
778. Get lead to make bullets. *Purik kuthē dugā tūch giats.*
779. If we kill the enemy's leader, all will flee. *Emā pachanwarē-jash t jārīmā pachanwarē manchē mukēlā.*
780. The enemy's leader has fled. *Pachanwarē-jash t mukiss.*
781. I can't learn the Chitrālī language : it is very difficult. *Bilian warē pilangon (?) n'battam : biluk zur assā.*
782. To make (scw) pubboos bring some ibex leather. *Wetso shewesth dugā mareshin chiom gats.*
783. Why hast thou gone ? I did not give thee leave. *Tū kā gā-osh ? Iā pur n'grussish.*
784. Come back ! I do not give thee leave to depart. Break up this wood : then I will give thee leave. *Anē ats ! Tū purū n'ngattam. Dār pētē ; tū samilam.*
785. We shall leave Chitrāl at daylight to-morrow. *Dalkiē emā ruch bibā Shdrāl stā emā.*
786. At time of starting leave the yellow dog behind. *Samrē bā zīr krūz tarā kshī.*
787. Summer has gone ; the leaves of the tree are falling. *Wizdōr gwā ; shtōmatā por wiazā.*
788. A horse will go, but it must be led. *Ushp ailē, wanamdī barēbā.*
789. The Mehtar has eaten his food ; this much meat is left. *Mehr yash iāro ; ajik yash uttā bistai.*
790. Why is Pīr K^han left behind ? He is not ill. *Pirkhān kai dugā wopsin ess ? Bradzo n'oss.*

791. My right *leg* aches ; my left *leg* is all right. *Iāst pōhūtar chōn bradzott ; kōwar chōn lesst ass.*
792. To-day I have no *leisure* ; come to-morrow. *Starak iā wōm n'ess ; dalkiē ats.*
793. I will *lend* you one rupee for two months. *Tū ē tang dū mōs tā dā kulom.*
794. I *lent* you one rupee last year, you have not given it back. *Pō sē ē ē tang dā karsish, tū ō n'ptā'm.*
795. Chānlu killed a large *leopard* on the mountain yesterday. *Dus Chālū bado shai āl juṭ jāṛiss.*
796. Don't bring so much *ghi* ; bring *less*. *Ajik ano n'gyats ; achok giats.*
797. A load of my grass has fallen into the river. *Let* it alone. *Iāst ē bōr po-ē gwā. N'cho ; piz bilā.*
798. A man has brought you a *letter* of the Mehtar. *Manchī tū dugā Mehr'st pati awariss.*
799. What is the use of telling *lies* ? *Mizhosth kai ōt (od ?) ess ?*
800. The Chitrālīs tell many *lies* (are very lying). *Bilian bilugh mishāl.*
801. Sir ! this boy tells many *lies*. *Sāhib ! Inā marṛ bilugh mishott.*
802. If you tell *lies*, I will beat you. *Tū mishoch silibo wilom.*
803. A woman's corpse is lying on the ground ; I am sure there is no *life* in it. *Jugār mṛiss akō bhīmā wōṛiss ; ōts wiḡhanam ikā tā shū ness.*
804. My house is dark ; *light* it. *Iā pamu andhar biss ; roch kshī.*
805. The coolies say "our loads are very heavy : *lighten* them." *Barwai giḡḡ kund emā bor gāwā asht ; lugā kshṛ.*
806. Tell the man to *light* a fire. *Manchī walō angā parchiālā.*
807. I saw the *lightning* ; I did not hear the thunder. *Deshpilsal variām ; uḡṛl n'sang-āyā.*
808. These two brothers are exactly *alike*. *Annā dū brā ē yōr asht.*
809. My *lips* are split with the cold. *Iā yūsht shillē tā pētangwā.*
810. *Listen* ! I think a thief is coming. *Kōr ktī ! bibdī kshām shṭār aiyo.*
811. Don't give my horse much grain, give him a *little*. *Iā ushp pul lē n'ētē, achok ptē (?) (prē).*
812. Give me a *little* food. *Iā achok brē prē.*

813. Where dost thou *live*? *Tu kārwo gul tã buch?*
814. I *live* in Broz. *Ots Brāz nishinissam.*
815. One coolie has brought a *load* of snow. *Ē barwai z̄ma tã bōr awārā.*
816. Why have you *loaded* my gun? *Iã tapik tã kai soss tã attushiss?*
817. The *locusts* have done much harm to my crops. *Gushrogu iãst ptul biluk piss kriss.*
818. This mountain is very *lofty*. *Iyē bado bilugh opignā ess.*
819. The coolies say "We cannot drag so large a *log*." *Barwai walettett (gijji kund) "emā ajistruk āl argru kshon n'battamish."*
820. This *log* is very long: cut it exactly in two. *Inā argru biluk drigrī ass: p'mijhū pētang.*
821. My *loin-cloth* is tight; loosen it. *Iã shirr wishtī ass; jijil kshē.*
822. *Look!* when the coolies appear, tell me. *Aish kshī! koī barwai waribā iã walō.*
823. The men of this village are very poor; no one has a *looking glass*. *Inā bagrom manchē biluk drushitwā manchē asht; eo dī tarē n'atesht.*
824. The government soldiers don't wear *loose* clothes. *Sirkāro spāhī frāk zapp n'amjind.*
825. The Chitrālīs let their horses *loose* in this forest in summer. *Bilian manchē wizdor amshēst ushpān ikzā psōn nachāttett.*
826. My horse's girth is *loose*: tighten it. *Iā ushp trang jijil biss: ikzō wishtē.*
827. I took a herd of goats yesterday on the top of the pass. I have *lost* them all. *Dus gash dōm badō shai awariss: sang keti psiā.*
828. The coolie says he fell and his load is *lost*. *Barwai gijji kutt ō paltiosam, bōr psiā.*
829. A man is going, a *lotah* in his hand having taken. *Ē manchē kuniyā b'dosh damētī prēt.*
830. Last night a loud sound came on my ear. I don't know what can have happened. *Rador kotē warī iã p'kōr gwā. Kai warī bosel iã shū n'ess.*

831. In spring my garden is very lovely. *Bosut wakt tã iã darestã shingira bã.*
832. All the coolies have come : they have done no loss (harm). *Sang barwai aiyã : kai bãpsã n'kris-siã.*
833. I heard the sound of the lowing of the cattle. *Gã arsett : iã sangãyã.*
834. Chitrāl new fort is down low ; the old fort is higher up stream. *Shdrāl noi kãlo nĩr ess ; sium kãlo chẽr ess.*
835. I have sown lucerne seeds here. *Anĩ mushich bi ashiss.*
836. Your luck is good ; mine is little. *To barẽ lẽ assiã ; iã barẽ utettĩ ess.*
837. That coolie is not weak ; he is a lunatic. *Stã barwai darẽ n'ess ; ber ass.*
838. My lungs ache from much coughing. *Bilugh kassetum : atũr bradzott.*

M

839. That man talks much nonsense ; I think he must be mad. *Stã manchĩ bilugh berãn walett ; õ purjitom chatã assel.*
840. The magpie is not a bad bird ; he does not eat up our maize. *Biliankor digar marangats n'ess ; jigor n'yũt.*
841. I have given money ; if any man is dissatisfied, let him tell me. *I paiz ptã ; kãchĩ manchĩ n'shoti-nestabã, i walã.*
842. My horse's mane (neck hair) has got bad ; he has mange (rubs it). *Ushp tã maroik (marengĩ) tã dro (zho) digar bistai ; changrõt.*
843. You have no manliness, you are become idiotic. *Tũ kai less bidi ness, tu chatã bissish.*
844. Much manure is collected near my house. *Iã pamu torẽ biliuk dsul wasan-ristai.*
845. On that hill are many thieves. In my village there is not one thief. *Ikĩã pashĩ tũ shtãr lẽ asht. Iã bagrom eo shtãr n'ai.*

846. Is Bragamatal a full day's march to Chitrāl or nearer? *Bragamatal Shdrāl ē gujr pott ess taiwarē ess? Dū gujr pott ess.*
 It is a two days' march. *Barwai bōr ngāti trai gujr pott ess.*
 For a man with a load it is a three days' march.
847. What mark is that on your hand? *Tū dush tā kai nizhān ess?*
848. The Markhor have not come down this year from the hill. *Starak sē shāru badō stē yūr n'āyā.*
849. Many men have come for my brother's marriage. *Iā brā jugūr awrī iādugā bilugh manchē wasanrīstai.*
850. My brother married (took a wife) last year. *Iā brā pō sē jugūr awrī.*
851. Look! Mirak's horse has got bogged in a marsh. *Aīsh kshē! Mirak ushp shur tā wurshā.*
852. You are master (great)! I am your servant. *Tū āl ashē: ōts tū shodr assum.*
853. What is the matter with you? *Tū kai bissish?*
854. What is your meaning? I can't understand your speech. *Tū kai manichī; tū warī n'pur-josam.*
855. It is three days since I have eaten any meat: so I am hungry. *Troi wōs ano biṭṭā iā n'iār: āttā bā.*
856. My servant coughs much; what medicine is good for him? *Iā shodr bilugh kasett; ikhō dugā kai ushā lestabalā?*
857. My stomach is swelled from eating (I have eaten) too much melon. *Karbiza bilugh iārā iā ktol ālla bā.*
858. The ghī is frozen: melt it. *Ano shē tin ess; ikhē tipāō.*
859. My cloth is torn: sew it (mend it). *Iā bazisnā ushā bistai: ikhā shivē, (lesta kshī).*
860. My gun is broken; get a carpenter to mend it. *Iāst tapak petangess; ikhā less kush dugā dāo sellē giats.*
861. In Chitrāl there are many mendicants. *Shdrāl kalandarē bilugh asht.*

862. The *merchant* is a great thief and always lies. Sádawai bilugh shtār ess; sang wōr ladēl ess.
863. Be *merciful*: if you are *merciless*, you will go to Hell. Odh bō; tū mash kotish tū dō zako tā ēlosh.
864. The Mehtar has sent two messengers to the Khān of Dir. Mehr Dir Khān dū manchī ladēr krišhtai.
865. At *mid-day* there is great heat. Just at *mid night* it is cold. Grish bilugh tōp butt. Rador bar-bōr shillā butt.
866. I am thirsty, I will drink milk. Iā áo pig biss, zu pilom.
867. Bring the cow to milk her. I have milked the cow. Gáo giats, dolamāo. Gáo dulē.
868. The bābū says "grind the barley"; but there is no mill. Bābū gijjī kutt "rits pshio" kutt; apshian n'ai.
869. The miller says the stone of his mill is broken. Apshian manchī gijjī kutt apshian wār peringess.
870. My cultivation is bad: I have no wheat, only millet. Iāst ptul digar ess: gum ness, katsā ess.
871. I have heard that in this valley is a mine of lead stone. Iā p'hōr gwā inā b'gul ashtrutt tuch kōn ess.
872. There is much mist, and one can't see the enemy. Bilugh mēh biss, pachamvarī warantan n'buttett.
873. I made a mistake; three men have come, not four. Iā larissā: troi manchī aiyā, shto manchī n'aosh.
874. Mix this medicine with water and drink. Inā wushē áo mish suntrō kati pī.
875. I am very poor and have no money whatever. Bilink kai nowā manchī assum: iā mēsh ē paiz dī n'aiesht.
876. There are clouds, so the moon is not well visible. Nāru'ssā, mōs lesstakā n'waron prēt.
877. To-morrow evening is new moon. Dalkiē salkēn wār noi mōs atsēlā.
878. To-day is half moon. Starak gajar napūr ess.
879. It is two days after full moon. Mōs pichis oss biti dū oss dī biss.
880. You have eaten much; don't eat more; you will be sick (vomit). Tū bilugh iār; wārā n'yū; shtār chī.

881. Awake me in the morning; Yazhi wël tã iã bektã; pshuikan
don't let me sleep. n'atan (?).
882. Mosquitoes bite much; I can't Kõ bilugh yüttett; pshon n'battam.
sleep.
883. In the summer moths get at Wizdör basnã tã wëk buttett.
the clothes.
884. It is two months since my Dũ mōs biss iãst nōn mrißi.
mother died.
885. The road is level now; mount Pott diwarĩ ess; ushp p'sir nishẽ.
your horse.
886. The mountain is very high. Pashi bilugh ãl ess.
887. On the top of the mountain Ashtrẽ p'sir zĩm bilugh ess.
there is much snow.
888. Mountaineers are good for car- Atũr manchi ãl bõr ngusth dugã
rying heavy loads. less asht.
889. The road to Urguch is bad; a Arguich putt digri ess; ushpõ sir
footman will arrive quicker manchi tã kũro manchi kuigã
than a mounted man. Arguich prãl.
890. In winter the (mouse) mice Ziwõr mussã kõr etassal. Starak
go somewhere or another. p'ochen ettett.
They have come now to
light (to the eyes) again.
891. Mirak and Basti are not alike. Mirak Basti barbor n'aiesht.
Mirak has moustachios and Mirak guchi asht Basti-e guchi
Basti has not. n'asht.
892. Mirak has a big mouth; Basti Mirak ashi ãl ess; (Basti-e ashi
has a small mouth. parmenstuk ess.
893. This place is not good for Anĩ jaga jilamã uchasth dugã
pitching a tent, there is less ne'ss, bilugh shur ess.
much mud.
894. There is much wood here. Anĩ dã lẽ ai.
895. A mud stream came last year Põ se kũri ãyã iãst ptul brã.
and destroyed my crops.
896. In my garden there are many Iã baristã (b'durestãn) kẽlik lẽ
mulberries. asht.
897. In Drõsh there are five hun- Dryus p'mĩsh Sarikãro põch sher
dred government mules. kachor asht.
898. The mule is better than the Atũr bõr ngusth dugã kur-ẽ tã
ass for load carrying in the kachor lesst buttett.
hilly country.

899. I am sure Samar has *murdered* Basti; Basti is dead. *Iāst bidī assā Bastī-ē Samar jāriiss; Bastī mṛā.*
900. Dān Malik is a *murderer* and his father and grandfather. They are all bad men. *Dān Malik manchi jārl assā, tōtt's dē wāo's dē manchi jārl assā. Sundē digar manchi asht.*
901. The *musicians* made a great noise last night amongst themselves. *Dus radar durwā amshā p'mish biluk rārā kriss.*
902. The *muzzle* of my gun is filled up with mud (in the middle of opening of gun). *Iāst tapkiē ashi tā aturēnē shur biss.*
903. In Chitrāl there are many *mynahs*: there are none in the high-lands. *Shdrāl satr marangats lē asht; srētā n'asht.*

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904. An iron *nail* has broken my finger *nail*. *Chimētku nāchē tā mizhē.*
905. Give the *name* of each individual coolie. *Sang barwai kūr kūr nom iā tā walō.*
906. The officer says give me ten *Kāfir names*. Well! listen! (Here follow ten names.) (¶) *Sāhib giṇjē kutt iā tā dus Katō manchi nom walō. Lē! kōr ktē! Aror, Bastī, Chālā, Dān Malik, Garak, Karuk, Mirak, Morī, Samar, Widing.*
907. The road is *narrow*: two laden mules can't go abreast (or in pairs). One must follow the other (one in front, one behind). *Putt aruni ess: dū kachor bōr ngātē yāmma bitī ē n'battett; ē panishar bibā ē piior bibā lessta balā.*
908. This is a *nasty* road. *Inā putt digar ess.*
909. The water is *nasty*: fetch some good water. *Inā ūgh* nang ess: leo ūgh gats.*
910. This fruit is *nasty* to taste (not luscious). *Inā kajwaj aruzwai n'asht.*

911. Stay *near* me, for I can't hear your words. *Tū iā tã nishē, tū warī iā p'kōr n'aiett.*
912. Take away the water; I have no *necessity* for it. *Áo giē; áo kã ūd n'ess.*
913. From carrying a load my *neck* aches. *Bōr ngusth dugã kumo bradzott.*
914. There is not a *needle* in our village. *Emā bagrom ē chimchich dī n'aiest.*
915. Our women don't know what sort of thing is a *needle*. *Emā jugūr n'zãtett chimchich kai lattri ess.*
916. My horse *neighs* much: I am sure he is hungry. *Iã ushup biluzh rārā kutt: ô purjitam attā biss.*
917. Garak is my *neighbour* and is a very stingy fellow. *Garak emā amu vishī ass: bilugh nashtā ass.*
918. Mori has married my *nephew's* daughter. *Morī iā nawōs jus shitarī kriss.*
919. You are a bad lot; I'll *never* forgive you. *Tū digar manchī assish; tū koi dī kai n'prēlom.*
920. Is that *new* snow on the mountain? *Badō shai noi zīm assā?*
921. I haven't seen: I have no *news*. *Iã n'warīs: iā kai shū n'ess.*
922. This month (hay) gone, *next* mont I will go to Drōsh. *Inā mōs gaiebā sōr mōsa tã Dryus ettam.*
923. This year has *gone*, *next* year I am going to Pesh-āwūr. *Inā sē gaiebā sōr sē iā Peshār ēlom.*
924. This road is *nice* for camels. *Inā putt shiturē dugã less.*
925. By *night* two thieves came to my house. *Radhar dū shitar i pamu āyā.*
926. The *noblemen* of Chitrāl are very good men. *Shdrāl āl manchī lē manchī ashth.*
927. You are a *noble* fellow. *Tū bīliuk āl bidio (zira-wā) manchī assish.*
928. The coolies are making a great *noise*. The Mehtar can't sleep. *Barwai bilugh zharr kuttett. Mehar pshuti n'yett.*
929. You are talking much *nonsense*. Don't make a noise. *Tū charrē (chattē) walētish. Tā zharr n'kshī.*

930. I saw a man yesterday who has no *nose*. He says a bear tore it off. *Dus manchē wariām nasur n'ess. Manjē gijjē kutt its nasur wākshess.*
931. Inside my *nostril* is a boil. *Nasur tā atēr apsiss.*
932. The coolies have *not* yet come; but I have seen they are near. *Barwai n'āyā; i wariām turē asht.*
933. You ask a copper from me? I have *nothing*. Why should I give coppers for *nothing*? *Tū iā tā paisa awēguchē? iā tā kai n'asht. Tū gijjā kēi dugā paiz prēlom?*
934. Now they have come, but one man is left behind. *Starak āyā: ē barwai ptior otin ess.*
935. In my valley are many *nullahs*. *Iā watan tā bilugh gul asht.*
936. My fingers are all *numb* with cold. *Shillē angur shangūr bistai.*
937. The *numda* of my saddle is all wet with the horse's sweat. *Zin tokūm ushp khel tā zhilā biss.*
938. Our friends are *numerous*, and the enemy few. *Emā zotr lē asht: pachan warī achok ai.*
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939. I take an *oath* I will kill Dan Malik. *Iā shott *chēm (shutt dibē) Dān Malik jārlam.*
940. You are a bad lot; you obey no one's word. *Tū digar manchē assish; ko warī n'awēguch.*
941. If you *offend* (make small of me) I'll bring you to grief (evil). *Tū iā parmenstuk kuchī tū digar kalom.*
942. There is no *oil* for lighting the lamp. *Ptremshuk pashisth dugā tēl n'ess.*
943. My clothes are become *old*. *Iā bazisnā siūm bistai.*
944. Our house has got *old* (in ruins). *Emā'st amu witriss.*
945. I can't understand the *old man's* talk; his teeth have fallen and he mumbles; his *old woman* also doesn't speak clear. *Wāo warī tish n'butt; dut waronstai; wā-wā-wā kutt; wāi dī lesst warī na walett.*

946. The wood of the *olive* is very strong for walking sticks, and won't break. Kāo dār manoi kuth dugā less ass; n'prēliss.
947. On the Chitrāl road there are thieves. Ba Bīlian puttān shīār ai.
948. On my table a knife is left. Kunā ptsir ktā (kato) wutarst.
949. On my head is a boil. P'shai p'māju apsiss.
950. On that hill there is no grass. Ikē pashī tā yūs n'ess.
951. Have you done this on purpose or forgetfully? Tū enā kudūm tinj bītī karsā par-marshētēti karsā?
952. If I climb a hill, my head aches. Why does your head ache? You don't march on your head; you march on your legs. Ōts badō eila bimbā shai bradzon. Tostā shai kyā bradzon? Tū shai wrē na anjī, tū kūr wrā anjī.
953. Call up the coolies one by one. Barwai yu kūrē walō.
954. Once I fell into the river, so I fear it much. Ē wōr poi p'māsh lunissam bilugh wīdarēttum.
955. I was left behind on the top of the pass. For three days I have only eaten wild onions; I had no food with me; I am hungry. Badō shai wopsanossam. Troi wōs koponn iār wārē kā n'iār; brē n'assī; ātta bā.
956. I have brought a donkey load of onions for the sepoy. Ē bōr trashtu spāhī dugā awērā.
957. I have only one horse. Iā ē ushp ass; wārā n'aiesht.
958. Near my house are holly trees only, and no other trees. Inā pamu tawarē wanzī asht, wārē kāno n'aiesht.
959. Mirak is a great hunter; he has killed a big *oorial* to-day. Mirak bilugh shartri assā; starak gujr āl mirish jāriti āyā.
960. My box is not open. Iā adr gunā n'ess.
961. Bring an axe to open my box. Iā adr gunā kuth dugā pets giats.
962. My opinion is the enemy is about fleeing. Iā babdī ess pachanwarī mikālā.
963. Chānlū seeks an opportunity to harm my work. Ohālū iā kudūm nashisth dugā aish kutt.

964. Be on the watch; seize the opportunity of Widing going out of his house to kill his dog. *Aĩsh kshĩ; Widing pamu begũ bũ sũs katĩ krũĩ jũr.*
965. On the opposite bank of the river two men are marching even with us. *Poi pẽr dũ manchĩ emũ mẽsh tĩch katĩ ettett.*
966. The Kāfirs are very poor (of no account); the Chitrālīs oppress them much. *Katā kai no-wā asht; Bilian biluk utili buttett.*
967. To kill an oppressor is fair. *Utili bul manchĩ jãribũ less.*
968. You are a great man. I will obey whatever orders you give me. *Tũ dũ manchĩ assish; tũ kai manumbũ õĩ kulom.*
969. I gave you an order to bring five men. The head man says there are not five men (available). *Iã tã tẽ pũnj manchĩ gaiet hukm ptãshuss. Jashĩt pũnj manchĩ n'ãio kutoss.*
970. The golden oriole is a very pretty bird and sings sweetly in spring. *Komlik pũluk (?) marangats biluk shingur ossã; wosut lesst watsett.*
971. This little boy is an orphan: his father and mother are both dead. *Inã parmenstuk marĩr tsarĩ ess: inã tũtt's dũ nrĩss inã nũn's dũ nrĩss.*
972. Our cows are all grown thin. *Emũ gũo sang bilugh dađar bistai.*
973. My brother killed some man, so he is an outlaw. *Iã brũ manchĩ jãritĩ chili bitĩ gũs.*
974. Get outside the house; you are a fool. *Pamu bẽ ĩ; tũ bẽr assish.*
975. I owe Chānlũ two rupees. *Õts Chũlũ-ẽ dũ tangẽ dũm assum.*
976. Owls frequent my garden at night. *Rador iã b'darestã bãghrẽ lẽ afziã.*
977. This is my own horse. *Inã iã ushp ess.*
978. Do you own an axe? *Wezõ (pots) tũ mẽsh assẽ?*
979. The owner of the house has gone to Peshāwur. *Inã amo wũri Peshũr gwũ.*

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980. My arm *pains*; and both my eyes ache. *Iā doī bradzott; dū achiē sots kuttett.*
981. The sepoys are marching in *pairs*. *Spāhī yammā butī end.*
982. The Mehtar has built a new *palace*. *Mehar noi nishī amu kṛishṭai.*
983. Your face is *pale*: I am sure you are ill. *To miok adrā biss: ō purzanam bradso-wā assish.*
984. You killed my brother: I won't *pardon* you. *Tū iā brā jā'riss: ō n' pmishṭēlam.*
985. Your *parents* are well bred; and why do you take to *thieving*? *Tū nōn tōtt āl manchī asht; tā kai dugā shṭār bissish?*
986. Make this apple into three *parts*. *Inā pārro trē pārti kshī.*
987. The flesh of the hill *partridge* is unpleasant to me; I don't eat it. *Uppē ano iā dugā digar ess; ō n'aietam.*
988. The Lawarī (Rāolī) *Pass* (col) is very difficult in winter. *Rāolī-gor pakhtalā ziwor bilink digar ess.*
989. The Gangalwatt *pass* is harder than the Lawarī. *Rāolī-gor pakhtalē tā Gāgrī-wott pakhtalā digar ess.*
990. I shall *pass* three days at Drōsh. *Trē gujr Dryus nishilom.*
991. At the foot of the Gangalwatt *Pass* there are only *pasture* lands of the Kāfirs; there is no hamlet. *Gāgrī-wott badō pagūrā Katō sōn ess; grām n'ess.*
992. Across the river is a narrow *path*; it is not fit to take a horse. *Pōē pār limrai pott ess; ushp pilangōsth pott n'ess.*
993. It is only a goat *path*, not a horse road. *Dushān pott ess, ushp pott ness.*
994. You are an impatient fellow: have *patience*. *Tū tuptich manchī assish: darā kshī.*

995. The Pathāns have fixed my pay at three rupees per mensem. *Aoghānī iā dugā mos tā trē tanga mājib prēttett.*
996. The *peaches* of Ranbūr are as big as my hand. *Konisht āru iā duī tā brobar āi asht.*
997. All the *pears* this year are sour. *Inā sē sundī tōng gū bistui.*
998. The Hindustāni *people* are very dark. *Hindustān-o manchi biluk zh asht.*
999. In winter the body gets warm by eating *pepper*. *Zavor moreh iārabā jitt tapett.*
1000. You are a *perfect* man! You talk Bashgalī very clearly. *Tū lē mōch assish; tū Katō warī biluk lē warī kuch.*
1001. Some one is cooking meat; I smell its *perfume*. *Manchī ano pachitt; ano tā gun afziā.*
1002. There are many clouds; I think *perhaps* it will rain; God only knows. *Nāru bissā; shtalē agal prēlā washitam; Imrā jārlann.*
1003. When you have given me leave (*permission* to), I shall go to Ranbūr. *Tū iā koī purū kolaibā Konisht ēlom.*
1004. My horse is all *perspiration* from galloping. *Iā ushp bilugh shagī tā ashpā afziā.*
1005. You are a *pertinacious* fellow. *Tū biluk sōp sip manchī essish.*
1006. Are there *pheasants* in your forest? *Tū pashur tā bātachol ashtī?*
1007. There are no *pheasants*; but there are lots of monāls. *Bātachol n'aisht; bābakur le asht.*
1008. Get a *pick* to pick out stones. *Wōtt ukshosth dugā wōsh giats.*
1009. My coolie has dropped a blanket: pick it up and give to him. *Iās barwai jil wō uktsess: ulē kshī ikiē prē.*
1010. Give me a *piece* of meat. *Iā achok ano giats.*
1011. The Sāhib wants (has started?) to shoot *pigeons*. *Sāhib kū jāristhai dugā samriss.*

1012. The (wooden) *pillar* of my house is weak: I think it will fall this year. *Iãst amu shtian ranzat: ô wishitam inã sê wilitilã.*
1013. I have no *pillow*, so I can't sleep. *Potsantestã n'ess, ôts pshuk n' battam.*
1014. Who is that man wearing a *pink* shirt? *Ê manchê shedrukral basnã amjistai; ikzô kai nom essã?*
1015. I don't smoke a *pipe* (tobacco). I take snuff. *Ôts tamkio n'kshãtam; naswûr kunam.*
1016. Who gave you that *pistol*? *Ikzã drun tapê tû ko pta'shî?*
1017. My goat fell into this *pit* yesterday. *Iã gash dus inã shê tã luniss.*
1018. You have no *pity* on the coolies; and of course they dislike you. *Tû barwai aish n'kutish; tû shtale amniz tã digar assish.*
1019. This place is unfit for *pitching* tents. *Inã bhîm jilamã uchasth less n'ess.*
1020. Our cattle are all dying of the *plague*. *Êmã gáo bogmã bradzai dugã mrittett.*
1021. *Widing* is a *plain* (straight) man, and does not lie. *Widing shtal manchê ess, n'ldel assã.*
1022. This *plain* is as broad as the *plain* of Mori. *Inã divarã Morî divarã prishita wishitar ess.*
1023. You have arranged an excellent *plan* for crossing the pass, and I am grateful to you (shall reward and make you glad). *Tû bado ptiwar esth dugã lesst karã; prëtî tû kuzhãn kalom.*
1024. Send two men to *plaster* the wall. *Dû manchê inã chã charesth dugã samê.*
1025. I want a metal *plate*: not a wooden *platter*. *Iãst dapil awizhess: pashku awizh n'ess.*
1026. The Kãfir boys *play* much games. *Katô parmêr bilugh mishittett.*
1027. The Chitrãlis are fond of *playing* music (singing). *Bilian manchê lãlu kusth dugã bilugh kuzhãn asth.*
1028. Your brother is a *pleasant*-faced man. *Tû brã biliuk shingorã assã.*

1029. If you *please* me, I shall give you a bag of wheat. *Tū ī lē zānchibā tū sē tā gum prēlom.*
1030. We will go to-morrow, or next day, as you *please*. *Dalkiē ētimish, attrē ētimishā, to chitt.*
1031. *Please* decide the day for starting on the journey. *Tū lattri giats; tū ēsth dugā starak matakshi.*
1032. The harvest is bad; but grass is *plentiful* this year. *Starak sē katī digar ess; yūs inā sē biliuk ēss.*
1033. The iron of my *plough* is broken! What shall I do? *Iā ashu barā tā pōl peṭangess! kai kalom?*
1034. The ground is frozen: it is no good to *plough* now. *Bhīm shē tin ess: ashu barā n'ais-chitt.*
1035. *Pluck* and bring those yellow flowers under that willow tree. *Ikā pkūsh pgūro riī pīsh peṭi giats.*
1036. The *point* of your sword is not sharp (has not an edge). *Tū tarwoch chur psio n'ess.*
1037. I don't see the enemy's horsemen; *point out* with your finger and show me where are they. *Ō pachanwarī ushp sir manchi n'warentam; kor asht angur warē wārō.*
1038. Some one gave my dog *poison*, and he died this morning. *Gizhē manchi-e iā krūi wish ptēss, starak piāsh nrā.*
1039. Kāfirs don't play *polo*. *Katā manchi parchev n'mishittett.*
1040. There is not even one *polo* ground in the Bamboreth valley for playing *polo*. *Mamrēt ē dē brun n'aisht parchev mishisthai dugā.*
1041. *Pomegranates* are good to eat when you are thirsty. *Koī dō pig bibz amārts pits (pisth) lesst butt.*
1042. I think the ducks will light on the *pond*. *Ots babdī kshātam jallai nilē tā attu prēlā.*
1043. I want a *pony*, not a big horse; for the road is bad. *Iā dugā yābū giats, āl ushp n'giats; pott digar ess.*
1044. We are very *poor*; we have no money. *Emā bilugh garib manchi assumish; paisa n'wāttettamish.*
1045. The *poor* are much afflicted by the high class men. *Āl manchi nālus wariān bilugh digar kuttett.*

1046. The *poplars* grow on high-lands; Chitrāl is low and they won't grow there. Tārak kāno sirētā buttett; Shdrāl shor assā, anī n'buttett.
1047. The fast (Ramzān) is over; it is the feast day: the people are assembled for shooting at the *popinjay*. Pochētr paoshā; namāj biss; amni manchē assalā uchasth dugā wasanristai (assalā tapkiē wisth dugā wasanristai).
1048. I will eat *porridge* to-morrow morning; I have a stomach ache, and can't eat meat. Dalkiē piash okra ashurālom; ktol bradzott, ano n'yūlom.
1049. Divide the bag of wheat in four *portions*: give one *portion* to each coolie. Inā gum sē tā shtowa bitta kshā; inā barwai yo chok prē.
1050. The head man of this village is become very *portly* (large belly). Inā bagrom urā bilugh āl ktol-wā assā.
1051. The sepoy has forgotten his *pouch* in his house. Spāhī pamu dorinōt pmishtētī āyā.
1052. Pour out the milk from this ewer into the pot, and fill in water instead. Pashku tā zū ptol tā atiōsh; pashku zū piōl āo parī kshā.
1053. I have left the *powder* for my gun in my house. Tapik dugā pamu dorī pmishtētī āyosam.
1054. Why can not you go? You are a *powerful* man. Tū kyā n'ē banjī? tū damtōl manchē ashā.
1055. The coolies make *praise* of the Chārweō saying "he is a very great hearted man." Barwai Chārweōlī-ē dugā warī kuttett "bilugh āl bidī-wā manchē ess" kuttett.
1056. This is the fast month: you should say your *prayers* five times every day. Inā pochētr ngusth mōs assā; eo gujarē pōch wōr namāj kusth less.
1057. At the time of going, make *prayers*. Iendā (ien tā) namāj kshā.
1058. Yesterday I said my *prayers* five times. Dus pōnj wōr namāj krā.
1059. To-day we shall travel much; we shall not say our *prayers*. Shtrak bilugh wischāzmish; namāj n'kummā.

1060. Yesterday I became very tired: *Dus bīlīnk gatrabamish*: namâj
I did not say my *prayers*. *n'karā.*
1061. I am a traveller; neither to *Ôts wischio assum*; *wischio dugã eo*
make *prayers* five times a *gujarẽ pōch wōr namâj kusth*
day nor to keep a fast is *dugã pochētr ngusth dugã zarur*
necessary for travellers. *n'ess.*
1062. That *precipice* (or built up *Ikā ushtiaw bilugh chikūr assā*;
pari) is dangerous, and you *tū pē n'balosh.*
cannot cross it.
1063. Yesterday I gave you a *present* *Dus tū tã ē tang mihrbāni karsish*:
of one rupee: to-day I am *starak gujr tū tã kapā bissum,*
angry with you and won't *tū kai na prēlom.*
give you anything.
1064. In the *present* year on account *Starak sē zīm lē bā yūs lē bā.*
of a good snowfall there is
much grass.
1065. You have patience! I am *Tū mātā ksh!* *ôts epos diktā atsalom*;
coming *presently*; I forgot *achok kudām p'mishstiss.*
(I have) a little work (to do
first).
1066. Shēr Malik has brought some *Shēr Malik sodāgarā tã stē bīlīnk*
very *pretty* clothes from *shingara basnā kor awarā.*
the merchant (made and
brought).
1067. *Previously* to starting don't *Koī sanarij bā panishr āo dē na pī*
drink much water or milk. *zū dē na pī.*
1068. You have paid too long a *price* *Tū ikīē badisnā dugã bilugh marī*
for that cloth. *ptā.*
1069. In every Kāfir village there is *Sundī Katō grām ē utāh ess.*
a *chief priest*. (¶)
1070. The high *priest* is a man of *Utāh bilugh latirī-wā ess.*
considerable possessions. (¶)
1071. The *chanting priest* sings very *Debilāla bīlīnk lē lālu kul ess.*
well. (¶)
1072. The *prince's* age is twelve *Mehrkrūē dits sē biss.*
years.
1073. The *princess's* age is ten years. *Kunzā jūs dots sē biss.*

1074. The prince has killed with his own sword all the prisoners on the polo ground. *Mehrkrūē sang manē manchī b'brunz-o pagūro amo tarwochī mēsh witz jāristai.*
1075. My horse is hungry: produce corn for him. *Iā ushp āttā biss: ikhō dugā pol paidā kshī.*
1076. Produce the clothes which I left here yesterday *Dus iā bazisnā antō pmishtassē iā b'doi giats.*
1077. You promised you would give me one rupee. *Tū iā tā ē tang prēlom kṛās'm.*
1078. I have no proof that this is my blanket. *Inā jil iāst assē, warants assē, tinch n'bā.*
1079. All my general property and household property was burned by the enemy. *Pachanvariē iāst sang lattṛi tūrsūn-lattṛi lushiā.*
1080. Thou art too proud (a man who knows no one): I think you will surely come to grief. *Tū ko kai n'chamol (?) (jānrl?) manchī assish: ō purjētam tū digar bulosh.*
1081. My servant reports he has got all provisions ready for the journey. *Iāst shodr gijjī kutt "putt dugā sang yash wottestai" kutt.*
1082. I want *pubboos* for journeying over the snow: boots are too unyielding and slip much. *Zim tā pilingisth watsā iā dugā giats; boot dangu buttet silki-ottett.*
1083. Sir! Tauchins are better than *pubboos* for snow; but take care they be soft. *Sāhib! watsā tār pagur palāno lesst buttett; aish kshī chil būnd.*
1084. My white *pugri* is become dirty with the journey. *Iāst kazhīr shar pilingasth tā mul biss.*
1085. Go to the *munshi*: ask for ten men to pull this beam. *Munshī tār ī: dots mōsh ugrē kshosth dugā welī kshī.*
1086. We don't eat *pumpkins*, as it is not our custom. Our parents never eat *pumpkins*. *Emā ālo n'yūmish chor ness. Emā nōn dī tōtt dī ālo n'yūlai.*
1087. Sir! this man came and cut my pumpkins by night. Give him severe punishment, so that he shall never thieve again. *Sāhib! ikā manjī radur iāst ālo shāarakṭī pētī briss. Ikā less katī wī, dī shātār n'kulā.*

1088. You are a thief. I will *Tū shtār assish. Tū wilom.*
punish (beat) you.
1089. That man tells many lies. *Ikīā manchī bilugh mīshott. Ikīē vī.*
Punish him.
1090. Last night a thief came and *Dus radur shtār attē ĩ kaltacha*
took off my purse; if I *brā; ashīā shtalē wanomalom*
catch him, I will take away *shion (jion?) nuksālam.*
his life.
1091. I *purposely* left a dog out- *Ōts purjitī krūī amu bern nachieš;*
side the house, in hopes a *shtalē juṭ askīē gaiesth dugā at-*
leopard will come, and I can *salā, iā tapkiē wiṭi jārlam.*
shoot him with a gun.
1092. Look! The enemy has fled. *Ōsh kshī! Pachan warī nukīā.*
Get together all the horse- *Bagrām sundī ushp-warī man-*
men of the village to pursue *chion wasanṛō pachan warī tibar*
him (or, we will pursue *ēsth dugā (tibar ēmā).*
him).
1093. Why are you *pushing* me? *Tū iā kai dugā oren vich? Tū iā*
If you *push* me, I will do *oren vichibā ō tū jārlam.*
for you.
1094. Put this walking stick in my *Inā māroī iā pamu ūtē.*
house.
1095. My arm aches. I can't put on *Iā doī bradzott. Basnā amji n'bat-*
my clothes. You put them *tam. Tū amjiō.*
on me.
1096. Puttees are good for riding in. *Paito ushp sir nishishth dugā lest*
ai.
1097. In my country boys began to *Emā watan tā dots sē bista mariṛ*
wear pyjamas at ten years *taman amjittett.*
of age.

Q

1098. My horse is caught in a *quag-* *Iā ushp shur tār woshchiss.*
mire. Get four men to pull *Shtowa mōch ukshosth dugā*
him out. *gaiets.*
1099. Quails are very good to eat; *Yusth dugā kraṛn less; emā*
but we can't catch them. *damē n'battamish.*
1100. There is a *quantity* of stone *Anī wōtt lé ai.*
here.

1101. Why dost thou make a *quarrel* with me? I don't wish to *quarrel* with thee. *Tū kai dugã iã tã utili buch? Õ tū tã utili n'buttam.*
1102. Some one has caused these two brothers to *quarrel*. *Kāchē manchē amnē dū brāson kelle karīyā.*
1103. You are a very *quarrelsome* man; I'll take you before the Kāzi. *Tū bilugh rārū-wā manchē assish; tū kāzī tār ngālam.*
1104. I have heard the *Queen* is very ill, and possibly will die to-day. *Iã p'kōr gwā kunzā bradzo wā assi; shtalē starak gujr mṛlī.*
1105. Why do you *question* me? Do you take me for a robber? *Tū iã kai kudoch? Tū purjitišhā Õ shtār assumā?*
1106. You go *quickly* and fetch the doctor! I am dying. *Tū sapsip tapip gyats! O mṛētam.*
1107. Don't you go too fast; there is a *quicksand* in front of you; you'll be caught. *Tū achūnam n'ai; tū panishr kaḍṛ ess; tu tikhēlosh.*
1108. Take care! Be *quiet*! you talk too much. *Tarāchē bō! chusht osh! tū biliuk warē walach.*
1109. I am very poor; I have no *quilt*. *Ots kai no-wā assum; spio n'ess.*
1110. You say everything *quite* true. *Tū sang warē puruketi walach.*
1111. I *quitted* my stick. Let it be! I don't need it. *Iã manōr nachēti ossum. Pisbil-lē! kai ūd n'ess.*
1112. In my *quiver* is not even one arrow; how can I fight? *Iã shtur tã ē dī shūr n'ess; kaikotī pshīman?*
1113. Look! my father plays *quits* very well. (¶) *Aĩshkshē! Iã tōtt bilugh lē aluts kutt.*

R

1114. These two brothers are *racing* their horses. *Amnē dū brā ushp shigiottett.*
1115. The *rafters* of my house are weak; I fear they will fall. *Iã amu pelingiati peṭanless; Õ wezh-anam witlālē.*
1116. My cloak has become *ragged*; I have no money to buy another. *Iã shugā yātsā biss; wārē shugā ngūsth dugã iã tã tang n'aiesht.*

1117. In these days *rain* falls, but not snow. *Starak agal prëtt, zīm na prëtt.*
1118. If it *rains* to-morrow, I can't go to Drōsh. *Dalkiē agal pittabā Dryusā na balam.*
1119. If *rain* falls, I shall not go. *Agal bibā n'aim.*
1120. If *snow* falls, I shall stay here ; (but although) *rain* should fall, I shall march. *Zīm pittabā anē otim ; agal bibā ēlom.*
1121. There is a big *rainbow* to-day, so I don't think it will rain to-morrow. *Starak gujr indrōn chī ptess ; dalkiē agal n'allon ō purjanam.*
1122. My *ram* has eaten some poison in the woods and must die. *Iā mazhurala pson p'mich wish iārs : ō purjonam nrlā.*
1123. In the summer time bears are very *rare* in my country. *Iā gul tā tapī waktā its (rīts) bilugh chāk asht.*
1124. In *Badakhshān* I *rarely* saw any camels. *Badakhshān bilugh achok woktā shtur wariām.*
1125. In winter the *rats* (*big mouse*) all go away. One doesn't know where they can go. *Ziwōr āl muzzā sundī end. Tēnch n'ess korē endabā.*
1126. I have seen with my own eyes that the enemy is hidden in that *ravine*, as an ambuscade. *Iā yost achēn warē ōsh krā ikyē pār pachamwarī bizul attā bistai.*
1127. This *chupatti* is *raw*; why have you not cooked it? Cook it immediately. *Inā burī zhilli ess ; tū kai dugā n'dai ess ? zapp daiō.*
1128. This meat is underdone (*raw*), but it is not my fault, there is not fire enough. *Inā ano nā karch ess, iā shotik n'ess, angā n'ess.*
1129. The *Bashgalis* say it is not good for men to *read* books. Priests should *read* books, and no one else. *Katā manchē gijjē kund manchōn dugā parhī ōsh kusth dugā (parhī walan) lesst n'buttett. Mullā parhī walesth dugā lesst buttett, wārā lesst n'buttett.*
1130. Why are the coolies delaying? Why are they not *ready*? *Barwai kai dugā mātā bistai (drē kund)? Kaiōtē tyor n'aesht?*
1131. What is the *real* reason why the *Chārwele* won't give coolies? *Shtal varē kshē, Chārwele kai dugā barwai na prëtt?*

1132. Do you *really* go to Chitrāl to-morrow ? *Tū dalkiē Shtrāl shtalē ētishā (ēnjā) ?*
1133. My crops are destroyed. There is no-one to reap my wheat. *Iā ptul digar bistai. Gum urusth dugā eo dī manchē n'aesht.*
1134. What is the *reason* of your going to Asmār to-morrow ? *Tū Parish kai dugā dalkiē ētish (ēnjā) ?*
1135. All the men of Kāmdēsh have turned *rebels*, and ejected the priests, and have killed some. *Kāmdēsh sundi manchē yagi bistai, sundi mullā tur azhā, ackok mullā jārīstai.*
1136. Have you *received* your pay ? I have not yet *received* it, for I shall *receive* it after a month. *Tū mājib vrāghuttasā ? Starak na vrāghuttas ; ē mōs ptiwar vrāghalam.*
1137. Don't go near that swamp and those *reeds*. I think the enemy may be hidden among them. *Tū ikē shur naruki drigrī yūs tarwarē n'ai. Ō purjonam pach-anwarī ikūā p'māsh attā bistai.*
1138. My *reins* are broken ; get a needle and fine thread to sew them. *Iā ushpashi bradsi petangess ; chim-chich lamr pachen gats shusthē dugā.*
1139. My *relations* by marriage and my blood *relatives* have all fled from Asmār for fear of the priests, and have come to Bragamatal. *Emā psūr dar emā'st sundi tōtt brā mullā dugā widhertē Parish stē muktē gwā. Bragamatal osthai.*
1140. I am solitary and have not one *relation*. *Ots kūr assum ; iā kachē zōtr n'aiesht.*
1141. The Mahomedan *religion* is very hard : (I can't see) what is the use of keeping a fast. *Muzzilmān dīn bilugh zur ass : pochētr ngūsthabā kai faidā butt ?*
1142. The fire is gone out ; *relight* (or *rekindle*) it. *Angā yassa ettā ; pashāo.*
1143. I will go a little ahead to look for the enemy. *Remain* thou here until such time as I come back. *Ō achok panishr balom pachanwarī ōsh kushth dugā. Iā kuā atsir wēh tū anō nizhē.*

1144. Alas! one of my coolies has *Uterestā! Iāst eo barvai ptiwor*
remained behind; he has *utin ess; n'ais; ō widernam pa-*
not turned up; I fear the *chanwarī manchī barvai jārlā.*
enemy will kill him.
1145. Take away the *remains* of that *Ikā ano uttā bistai ngātī gyē.*
meat.
1146. Take this cloth and make me *Sōn gyē taman kshī; uttā bistai sōn*
a pair of pyjamas; then *giats.*
bring me the *remains* of the
cloth.
1147. If it snows in the morning, we *Dalkiē yazhī-wēl tā zīm afziā bado*
cannot get across the pass : *shai putrē n'bamā; kōt n'ess.*
there is no *remedy* (no
power; it can't be helped):
1148. Certainly you gave me the *Shtalē tū dūs hukm ptā'm. Iā*
order yesterday. I have *babdi n'azziā. Mātā kshī: kapā*
not *remembered*. Forgive *n'bō.*
me and don't be angry.
1149. What do you *request*? You *Tū kai ragach? Tū dūs kai lattrī*
requested something yester- *raganasuch.* Iā tū ē tang ptā'sh,*
day and I gave you one *starak dī ragacha? Ō tū kai*
rupee, and now again you *n'prēlom.*
request something; I won't
give you anything.
1150. The Chārwellō enquires how *Chārwellī kudāt Sāhib chē manchī*
many coolies does the officer *ragat, chē wōs dī katī ragat?*
require, and for how many
days does he *require* them?
1151. Chānlū and Mirak *resemble* *Chālū Mirak ē purstha ai.*
one another.
1152. My dog *resembles* your dog. *Iā krūi to krūi erang'st asht.*
1153. Asmār is a good place: I shall *Parish lesst gul assā: ōts shtowa*
reside here four years. *sē anī nishilom.*
1154. The Mehtar does justice, there- *Mehar esop kutt, ikīā dugā meh-*
fore all the subjects *respect* *ar'st shodr sundī adap kund.*
him.
1155. They are *respectable* people in *Ikā bagrām manchī brōbar manchī*
that village; and neither *asht; bilugh lattrī-wā dī n'asht,*
very poor nor very rich. *bilugh kā-no-wā n'asht.*

* The syllables *anas* appear to be introduced for euphony.

1156. The Charbū of that village is not at all *respectful* (good doer): he should be punished. *Ikā bagrām uru manchī dugā lesst kul n'ass: ikā vīsth ass.*
1157. You are tired. *Rest* a few days in my house. What time you are *rested*, you can go. *Tū gatrā bissish. Tū dū troi wōs iā pānu wigīō. Tū kuī wigīā izhībā.*
1158. It is a good plan to *rest* one day in every five days. *Pōch wōs tā ē wōs ozhamesth less ass.*
1159. We shall stay in this village for the sake of some *rest*. *Ozhamesth dugā inā bagrām mī nīzhēmā.*
1160. In this business what *result* is before you? Even if you kill the Chārweō you will never become Chārweō. *Inā kudūm p'mīsh tū kai warī ess? Shtalē tū Chārweō jārlosh tū Chārweō n'bulosh.*
1161. After seven days, I shall *return*, and I will at that time *return* to you your cloak. *Sutt wōs ptiwar pilingīti atsalam, askē wōs tā tu'st shugā tū tā wā prēlom.*
1162. I go towards Asmār and I will never *return*. Good-bye (may you keep well). *Parish pōr ennom. Kuī dī nē atsalom. So-enjī.*
1163. The head man has taken all the *revenue* of this village, and says the villagers have paid none to him. He is a great liar and rascal. *Ikā bagrām uru sundē shom ngut-astā, warī kuttett "ikiam bagrām manchī shom ē na prēttett." Bilugh mīshāl mīshott; bilugh dīgar manchī ess.*
1164. If you find my cloak which fell on the road yesterday, I will give you a *reward* of one rupee. *Iā shugā dus p'putt attelīss: tū awēloshbā ē tang giān prēlom.*
1165. My *rezaī* (of my bed) is very old. *Iā spi bilugh siām biss.*
1166. Whenever it rains, I get *rheumatism* in my right arm and left leg. *Kuī agal yūr onzībā pachūtr dūst tā kūwar chū tā wā prēttett.*
1167. This year there is much *rhubarb* on the hills; it is very fresh and nice for men and goats to eat. *Inā sē badō radsā bilugh ess; manchīen sharon dugā yusthē dugā lesst ass.*

1168. In my valley there is a quantity of wild *rhubarb*, rok,*
khozla, kalor, and badrai.
(११) *Emā b'gul bilugh sabhu, rok, khozla, kalor, badrai asht.*
1169. A stone rolled down the hill, hit me on the ribs, and knocked me over. *Badō stē wōtt yūr aiyo; iā tā pachukru praptā, ōts piltiāo.*
1170. My rice crop is very good this year and there has been a large quantity of rice produced. There is more rice than Indian corn this year. *Inā sē shāli bilugh lesst ess, mā bilugh paidā bolā. Inā sē jowār tā mā bilugh ess.*
1171. Thou art a rich man and I am a man of no account. *Tū lattri-wā manchī assish, ōts kai no-wā assum.*
1172. You have much riches, cattle, goats, and coin, but I am a man of no account. *Tū tā bilugh lattri asht bilugh gavā (gāo) asht, bilugh dizhē asht, bilugh tang asht; ōts kai no-wā assum.*
1173. I don't know how to ride, as my house is in the mountainous countries, and there are no horses there. *Ō ushp p'sir nizhisth nā jānretam; iāst annu atūr ess, akī ushp n'ess.*
1174. Chānlū is a very good rider, but probably can't climb hills like me (having done like me on hill cannot go). *Chālū lesst ushp p'sir nishel assā, shtalē i purstha katī pashū tā ē nā batt.*
1175. You lie! why do you demand two rupees? Your right (due) is only one rupee. *Tū mishochā! Tū kai dugā dū tang wagachī (ragachī)? Tū tā ē tang atsili assā.*
1176. You are a fool. Why don't you know your right hand from your left? *Tū charrā assish. Tū pachūr dush kūwar dush kaikotē na jānretish?*
1177. I went to the merchant to buy a ring. He says they have not come from Peshāwar. *Angushtī ngūsth dugā saodāgar tā gūssam. Saodāgar gījī kunn "angushtīen Peshār stē n'āyā" kutt.*

* These are all vegetables which grow wild on the mountains and are good for food. Their botanical names are not known. *Badrai*, in Chitrālī, is rendered by *simmon*.

1178. The fruit is *ripe* in Drōsh but in Chitrāl it is not yet *ripe*, because cold winds prevail there. *Dryūs kachwach pagistai, Shdrāl starak wīk n'pagistai, ikhā dugā akī bilugh yūts damu ushtett.*
1179. The apricots don't *ripen* this year, for there is no sun-shine. I fear they never will *ripen*. *Inā sē yūr na ess, ikhē dugā serī na pagann. Ō babdī kshātām kuī dī na pagalā.*
1180. *Rise!* why don't you *rise*? I have awoke you (caused to *rise*) three times: the sun has *risen*, and is clearly visible. *Ushtā! Tū kai dugā n'otich? Troi wōr tū utēash: sū pti, lesst waron ett.*
1181. Cross the *pari* (or built up precipice road) by all means (there is no fear); if you go close to its edge, there is a *risk* of your falling (I fear you will fall). *Ushtiawā tā pēr ē, kai widerasth n'ess; ō wideram tū pachūrē ēlosh tū pilti-losh.*
1182. The *river* is very full of water. *Gologh (gol ūgh) bilugh ess.*
1183. In summer there is not a ford in this *river*; owing to snow melting, the water reaches up to your chest, and sometimes up to the neck. *Wazdur inā b'gul tā ē dī tūr n'ass; kuī zīm vīlnabā āo pa chuk wīk bibā, kuī b'garak pīu butt.*
1184. The *road* is good. There is no cornice (built up road) between Drōsh and Gairath. A donkey can go; perhaps a horse can go, but a camel cannot go. *Putt lesst ass. Dryus stē Gairath p'mīsh ē dī ushtī n'ai. Kur wēl ass; shatalē ushp wēlī, ushtar na wēlī.*
1185. *Roast* this bit of ram's flesh for my three coolies. *Inā parmenstuk mazharlē ano pachō iāst troi barwai dugā.*
1186. Chānlū has *robbed* five rupees from Mirak. *Chālū Mirak stē pōch tang shār kristai.*
1187. That is not the case. Mirak is himself a *robber*, and is too wideawake to allow Chānlū to *rob* even a stone from him. *Inā warī tich na bunn. Mirak mē shār ass, bilugh kshāl manchē ess, Chālū Mirak, stē ē vōtt dī ngā n'batt.*

1188. Yes, you say what is true. *Tū shtalē walanch. Mirak shtār assā, Bastī brōbar damtōl p'putt lattri ngalā n'ass !*
 Mirak is only a thief, but he is not a fine *highway robber* like Bastī !
1189. In the spring that big white rock will surely roll down the hill some day, and kill some-one. *Wosut wōkt askā kahēr dī vōtt badō pagīōr kuī dī atsalā, ko manchān jārlā.*
1190. Don't let my horse roll on the ground, my saddle will break. *Iā ushp b'bhīm piltisth dugā n'otē, iāst zīn pereng ēlā.*
1191. The timbers of the roof of my house are very strong and will last until five years. *Iā pamu pkrum urgru bilugh lesst asht, pōch sē wīk lesst bunn.*
1192. How many rooms are in your house ? *Tū pamu chē amo ai ?*
1193. The root of that tree is as long as two men. *Ikā kāno lū dū manchān pashē drgr butt.*
1194. My rope is broken. What shall I do ? How can I carry the load without a rope ? *Iāst kanik perongā ; kai kulom ? Kanik n'ess, kaikotē bōr ngālam ?*
1195. The rose is the prettiest of all the flowers, and its scent is very nice. *Shū sundī pish tā shingierai azz, ikios't gun dī lesst butt.*
1196. There are many dog-roses (?) in our valley, but no other roses. *Iā b'gul tā tarī pish bilugh asht, wārā shū n'aiesht.*
1197. Chānlū is a rosy faced man, but Mirak has a very dark countenance. *Chālū gum purstha manchī assā, Mirak zhī kor manchī assā.*
1198. The beams of my roof are all rotten, and I fear it will fall some day. *Iā pkrum argru pkhul asht, wider-nam kuī wōs tā vitlelē katī (?)*
1199. My clothes are very rough ; your clothes are very soft (thin). *Iā bazisnā bilugh chil asht ; tū bazisnā bilugh turungo asht.*
1200. The road between Drōsh and Brōz is very rough. *Dryus stē Bruz p'mizhu putt bilugh digri ess.*

1201. The Commissariat ghi boxes are square; the kegs of spirits are all round, so don't you make any mistake. *Commissariat ano adar shtowa ptī-wā asht; tīn pā sundī pandur asht, tū nmēlī n'nḡā.*
1202. When you travel to Brōz, go round by our village. *Tū kuī Bruz gujbā emā pamu panūr gītī ī.*
1203. Why is my horse rubbing its mane? I think it must have mange. *Iāst ushp kai dugā maroik dro changrott? Ō purjonam ikhō tā arna biss.*
1204. I want a rug, and a numnah, and a carpet, and a goat's hair rug (Chitrālī "pīlisk"). *Iā kalin, spī, zalimcha, zhūr p'kār ess.*
1205. I shall ruin you, as you have disobeyed the Mehtar's orders. *Tū Mehar hukm n'ragattā, tū toṛ azhēlam.*
1206. Here used formerly to be a village, but now only ruins are left. *Shangyē zamāna tā antō grām azzī, starak zanzīr biss, wārā n'aiesht.*
1207. Two men have run away (fled). *Dū sai mukīā.*
1208. I cannot run; last year, when going down hill, I fell and broke my left leg. *Ōst achūn na banam; pō sē badō pagior yūr enazzam piltiām kō-war po pūptā.*
1209. The enemy have all run away, carrying all their own property and leaving one old man only. *Pachan warī sundī mugistai, sundī yost lattri brī; ē purdik ptiwar utiness, wārā kā dī n'aiesht.*
1210. I will give you one rupee. *Ots tū tā ē tang prēlom.*
1211. I will take eighty Kābulī rupees or fifty Indian rupees for this horse. *Inā ushp dugā shtowa vissī zamāni ngānam dū vissī duts angrōzī tang ragalam (ngānam).*
1212. Rushes are visible there, so I suppose there must be also water near them. *Akī noll waron ettā; Ō purjittam akhō tawarē dō dī assā.*
1213. The rust has destroyed my sword. Rub it with sand. *Tsamar iā tarwach digarī kriss. Tsū warē pilsō (marmarī kshē).*
1214. In the rutting season you can kill five markhor in a day. *Epor bibā ē gujar p'mīsh pōch shāru jāṛ bachā.*

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1215. To-day is my *Sabbath* (i.e., day of rest): I am not going to work. (¶) *Starak agar ess: kā kudām na kalom.*
1216. Get me a *sack* and fill it with barley or wheat. *Iā dugā ē būjē gats; kā rits kā gum būjē tā parē kshē.*
1217. You appear very *sad* to-day; have you lost all your goats? *Starak tā bilugh kapā bissish; tū sundi dīzhā puz bistai?*
1218. My *saddle* is very big and heavy; get me a smaller *saddle*. *Iā zīn bilugh āl dī assā gānowā dī assā; parmenstuk zīn giats.*
1219. *Saddle* the grey horse. I will let the black horse rest to-day. *Kazhīri ushp tā zīn ptitē. Ots starak zhī ushp wiālam.*
1220. The *saddle cloth* is very old and not fit for a Chārvelo. *Zin p'tsir bazisnā siūm biss, Char-wēlī dugā less n'ess.*
1221. The cornice is *safe* this year. The Mehtar ordered me to set it right. *Inā sē ushtīwa lesst assā. Mehar hukm ptāsan-ish ikyē lesst kshīr.*
1222. For the *sake* of my cow bring a handful of barley: but if you fetch two handfuls it will be better. *Iā gāo dugā ē gōr rits giats: shtalē yamna gōr awarābā lesstabalā.*
1223. All the *salt* for our valley comes from Peshāwur. *Emā b'gul dugā sundi zhuk Peshār stē afziā.*
1224. *Saltpetre* is very prevalent in this valley. *Inā b'gul tā kazhish bilugh asht.*
1225. Get a bit of cloth the *same* as this for making a shirt. *Taman kushth dugā ē achok basnā ikyē basnā pursth gats.*
1226. There is much *sand* near the river. *Pō chiwol tā tsu bilugh assā.*
1227. Ever since the water fell, some logs of wood are stranded on the *sand banks*. *Kuī stē āo chok biss bā, āo p'mich bdiweri gār utinā.*
1228. There are very few *sand flies* this year because of the winds. *Inā sē damu bilugh ushtett, ikyē dugā kishu (?) biilugh chāgh asht.*

1229. Get all the men together sharp to make a *sangar* (breastwork). *Bangui tyor kush dugā sundi manchō zapp wasanrā.*
1230. Fetch twenty *saplins* and put them into my ground. *Vissi kanjik awētē ē b'bhōm ptē.*
1231. I have inspected your work and am *satisfied* with it. *Tū kudūm ōsh karsā, bilugh kuzhān assum.*
1232. You are eating a lot. Are you not *satisfied* yet? Why don't you rise and wash your hands? *Tū bilugh burī (anjī) yūchī. Tū ktol n'karsā? Tū kai dugā n'utinsness? Kai dugā dush n'dariss?*
1233. Everything has come in, but they have not brought the *saucepan*; I fear it dropped on the road. *Sundi lattrī osth, chindor n'awērā; widarnom p'putt tā atlon gwā.*
1234. The carpenter has an axe and hammer; but says he never even *saw* a *saw*. *Dār-sellē tā pedrī assā, kushun dī assā; gijjī kutt ōts kuī shiāo n'warins.*
1235. What do you *say*? Speak loud; speak slowly; and each word separately and clearly, or I can't understand you. *Tū kai mārēchī? Kāgrē wālō; chillē wālō; yo nīrikē warī kshē; lesst katē wālō; ōts tū warī n'purjitan.*
1236. The Chārwlō *says* he (the man) is sick. *Chārwlē bradswāio kuttā's.*
1237. The *scabbard* of my sword fell yesterday and is lost. *Iāst tarwāch wui dās atlongai; puz biss.*
1238. The Commissariat *scales* are not understood by us and we are robbed in consequence. *Emā manchān Commissariat tarja nizhān na jānramīsh, ikā dugā psotr.*
1239. There is a *scar* on his hand and a *scar* on his face. *Ikyē b'dush pror nizhān assā; p'miok dī pror nizhān assā.*
1240. This year mulberries are very *scarce*: more *scarce* than last year. *Inā sē marach bilugh chogh asht: pō sē stē chogh asht.*
1241. In my field erect a *scare crow* (a dead man's figure) at the sight of which the birds will flee away. *Iā ptul p'mich manchi bmrīsh nizhān kshē, marangats askō ōsh ktī mugulā.*

1242. The *scent* of the dog-rose is nicer than the *scent* of the flower of the apple. *Parr pīsh gun tā tarī pīsh gun lesst ass.*
1243. The *scissors* of the tailor are so blunt they won't cut cloth. *Basnā shul trātsan salī duru biss, basnā na pefann.*
1244. *Scorpions* go somewhere in the winter. Would to God they would not return in summer! *Ziwōr upoh kōr ettabā. Imrā wizdōr dī upoh n'awēlonn!*
1245. Send two men to *scout*, and give them orders to stay on the road till evening (sun down). *Dā manchān namō shū kudosth dugā: amkī manchān hukm prē sai yūr wīk p'putt nizhēlā.*
1246. I saw him *scowling* and I am sure he is my enemy. *Iā ikē manchē wariām miok andhr kunn: ō purjanam iāst pachanwarī assā.*
1247. The old woman is *screaming* from fear of the thieves. *Wāi pubi kutt: shtār dugā bilugh widarett.*
1248. The *seam* (?) of my choga has become undone. *Iāst shugā wizhu biss (?)*
1249. Go and *search* in the village for a ladder, and I shall myself go shortly to *search*. *Tū prēts b'grām p'nīch chik ōsh kshī (ōshē) ō dī ōsh kusth dugā zapp anam.*
1250. This is not the *season* for fruit to ripen. *Inā kajwaj pagasth dugā wotk na ess.*
1251. He came *secretly* by night to my house and took away my coat. *Ikā manchē rador chillē attī iāst shugā brā.*
1252. I am blind and I *saw* (see) nothing last night when Mirak came. *Ots kār assum; ku Mirak ossabā iā kā dī n'wariām.*
1253. I have sown the *seeds*, but not one has sprouted. *O bhēm tā bī ajissī, ē dī na wō ass.*
1254. It *seems* to me they are all rotten. *Ō purjanam sundī pkhulā bā.*
1255. Have you *seen* Kābul? No, I have not *seen* it, but my father *saw* it. *Tū Kābul wariān? Ō n'wariān, Iāsi tōtt wariāns.*

1256. Go to the village and *seize* *Ikyē bagrom ī; shu ushp* vrangāti
six horses by force. *giats.*
1257. He says he *sells* clothes only *Askā manjī gijjī kutt ō* bazisnā
and does not *sell* cooking *wrēch kuttam paisa ragattam*
pots. *tol na wrēch kunam.*
1258. The Mehtar has *sent* a man *Mehr ē manchī parhē ngātī namiā.*
bearing a letter.
1259. The Mehtar has *sent* a basket *Mehr chaktā dros parē kīz tū dugā*
full of grapes for you. *ptossī.*
1260. When the stone hit my head *Kuī iāst shai tā wōtt praptawā*
I fell *senseless.* *ōts charā bitī piltiām.*
1261. The *sentry* of my tent fell *Iāst jilamā trāchi manchī pshuttī*
asleep; and a thief came and *gussā; shītār ozz; iāst tapk*
took my gun away. *shītār katī gūs.*
1262. You are a useless *servant.* I *Tū digar shodr assish. Tō tōr*
dismiss you. *azhēlom.*
1263. My *servant* is very fat and *Iāst shodr bilugh kart ass bilugh*
lazy. *dangar ess.*
1264. Sir! your *service* is an honor- *Sāhib! Tōst shodari bilugh lesst*
able service and I am proud *ass; iā bilugh ūd bissam.*
of it.
1265. Several persons have come for *Bilugh manchī shodari kuth dugā*
service. *osth.*
1266. The sun has not yet *set*: there *Sū na pūgess; nīru bilugh ess.*
are many clouds.
1267. Get a needle to *sew* this cloth. *Inā basnā shusth dugā chamchich*
gats.
1268. Let us sit in the *shade*; it is *Tsāwē tā nizhēmā; tabī bilugh*
very hot. *butt.*
1269. This is a *shady* place and *Inā kāno-wā bhīm ess; wigasth*
good to rest in. *dugā lesst ass.*
1270. *Shake* the tree, and the fruit *Kāno ranzāo, kachwach yūr ellā.*
will drop.
1271. The tree *shakes* with the wind: *Damu iā kāno ranzann: ī kāno na*
I have not *shaken* it. *ranzēi.*
1272. The water of the pond is quite *Inā p'nīlē āo turungo ass; bilugh*
shallow and very muddy. *mul ess.*
1273. For *shame!* you have no *Thū thū! tū jorik n'ass; ōts ōsh*
shame; I thought to myself *karosh tū lesst manchī assish.*
you were a good man.

1274. Don't have false *shame* (about eating); you are hungry: eat to your heart's content. Jerik n'zār; tū āttā biss; less katē ktol kshē.
1275. You are a *shameless* thief; get you gone. Tū jerik na wā, shtār assish; partsē.
1276. I am dead beat. Shampoo my back and legs. Ō wotinam; iāst ptī pchu marō.
1277. Do you know the difference between the *shape* of Mirak and Widing individually? Tū Mirak ajē Widing wizhirwor kūrē kūrē zārchā?
1278. Give me my *share* of the flour, and I am off. Tū ikīā brē barakti ī gats, ē ēlom.
1279. *Share* this flour between the four men Inā brē shto manjān p'mish barakshi.
1280. My knife is as *sharp* as my sword. Iāst katā iāst tarwach brobar tsia assā.
1281. That woman screams; I think *she* is hurt. Askā istrī pubi kutt, ō purjonam ikiē sān biss.
1282. A *sheaf* of corn is worth a seer of milk in our country. Emā gul tār ē gidr gum ē sir zū erangst (ē brobar) ess.
1283. *Shear* the sheep and take its wool to Ranbūr. Inā muzharala brē; ikīē warāk Konisht wik ngā.
1284. The cattle have gone out of the *shed*. Gāo shall stē bar gostai.
1285. I have six *sheep*, a ram and an ewe and a lamb. Iā shu wē asht; ē muzharala assā; ē wes assā; ē wāk assā.
1286. Get me a *sheet* from the merchant. Sodāgar-o tā stē iā dugā ē pujil gats.
1287. A fox came and the *shepherd* caught it. Wrigi osth; patsā mochi wrigi wanamiss.
1288. Why don't the Government soldiers carry *shields*. Sirkār-o spāhi kai dugā kirā na ngattett.
1289. The tailor made my *shirt* last year. It is worn out. Basnā shul pō sē iā digri shust; daliss (siūm biss).
1290. Why are you *shivering*? Is it from cold or from fever? Tū kai dugā ditkichi? Tū shillē bissi, tu ranzol assā?
1291. My *shoes* are very thin. Iāst kashk wotzā bilugh turungo asht.

1292. My horse's shoes are very broad. *Ots ushpē nāl (wetzhā) būlugh wīshtr assā.*
1293. I don't know how to shoot. I have a bow and arrow but not a gun. *Ôts tapk barūten na. sārētam. Iāst drōn je sh̄tor asht; tapk n'ass.*
1294. Get me a handful of wheat from the shops. *Bāzār stē ē gōr gum giats.*
1295. My stick is short. *Iāst mārōi parmenstuk ess.*
1296. The coolie is very short in stature and cannot carry my load. *Barwai būlugh parmenstuk ass; iā bōr ngā n'batt.*
1297. On my shoulder there is a boil. I can carry nothing. *Iā patōs apsis̄s. Ots kā dī ngā n'battam.*
1298. From carrying the officer's big load yesterday my shoulder-blade aches. *Dus sāhib-ē āl bōr ngutassī; pati bradsott.*
1299. Shout out to Mirak. Say to him that Bastī is shouting to him. *Mirak chō witi walō. Vrī (warī) kshī Bastī tū walom.*
1300. Show me where does the road to Mastīj go? *Ī wārō Mastīch-ī putt kōr-ā giess.*
1301. I will show you a place where eleven men are hiding with their matchlocks. I can't go: you go and fetch them to me. I went; there is no body in that place. *Ī pazhu wrālom yanits manchī akī amsh̄est tapkzen ngātī nijinistai. Ots n'annam; tu gītī ē gats. Ots gā'm; askā pazhu tū kai n'aiesht.*
1302. Shut the door. *Dū barm kshī.*
1303. The door of his house is shut, and I can't open it. *Ikīē amū dū kach ess, Ôts ikīē nuksā n'bannam.*
1304. We have no sickles; how can we cut the wheat? *Emā tā churī n'aiesht; gum kaikotē ruimā?*
1305. Which side of the river shall we march to-morrow? (i.e., shall we go that side or this side of the water?) *Emā dalkiē ēmish; āo tā pēr ēmish āo tā īr emishā?*
1306. Samar beat me with a stick yesterday on my side, so my side aches. *Samar dus mārōi mīsh iāst anī winā'm; anī brazott.*

1307. What are you making *sighs* for? Are you tired or ill? *Tū kai dugā shū kshāchē? Tū gatrā bissishā; bradzo-wā ashā?*
1308. *Silence!* don't speak; only lift your hand up if you see the enemy. *Chusht azhō! na warē kshē; tū kuī pachanwarē warinbā dushē ū kshē.*
1309. Tell the men to be *silent* and not to say a word. The enemy will hear. *Manjē tā warē kshē chusht azhō kshēr, ē dī warē n'kshēr. Pachanwarē sangalā.*
1310. The merchants take *silk* and *silver* to Peshāwur. *Sodāgar arshumje aṛu Peshār pōr prēnd,*
1311. You are very *silly*; you would never do for a spy. *Tū bilugh bedina-wā assish; tū kuī shū awēn na bachē.*
1312. *Since* I entertained you, did I ever beat you? Never. *Kuī tū ē shodār kapāsh ē kuī tū vinojā? kuī dī n'vinosāsh.*
1313. He is not a *sincere* man: I am sure he is treacherous (liar). *Ikīē manchī-ē zara lesst n'ess: ō purjanam mizhol assā.*
1314. The *sinew* of my leg is cut with a knife. *Iā kūr nūng karo (katā) mish periss.*
1315. If you are all tired, call Mirak to *sing*; he is a good *singer*. He will cheer us all up. *Shitalē shā gatrā bissār. Mirak tā warē kshē; lālu kulonn; bilugh lesst lālu kul assā. Emā sundī kuzhāl kulā.*
1316. Last year I did *sink* in the snow. To-day I have *sunk* in the water. *Pō sē zīm yūr gūssam. Starak dō tā p'mich bissam.*
1317. My *sister* has fever to-day. *Iā sus tā shitarak ranzul biss.*
1318. My *sister-in-law* has eight sons. *Iā wū-o usht piṛ asht.*
1319. *Sit* on this stone. Don't show your head to the enemy. *Inā vōtt p'sir nizhē. Yost shai pachan warē tā na wāro.*
1320. I am very cold; get a goat's *skin* for me. *Iā bilugh shillā biss; iā dugā wazest chamo giats.*
1321. I can go across the water with an *inflated skin*, but not without. *Āotarmir mīsh dō tā petrū banam; giā ē na banam.*
1322. Mirak has stolen my *skin-bag* (for carrying flour). *Mirak iāst titsa shār kī briss.*

1323. A bullet hit the sepoy's skull; I expect he will die. *Pondrik spāhē pazhē preptā; ñ pur-zhanam mrlā.*
1324. The sky is clear; I think we can march in the morning. *Di bilugh shingir oss; babdē ess dal-khē mizhim ēnā.*
1325. The slave has run away from fear of this cruel master. *Loni amost damtōl mochis widarthi mugis.*
1326. I am sure his master will slay him some day or another. *Õ purjanam kuī ikē mochē's jārā.*
1327. When I approached the sentry last night, I saw he was sleeping. *Rador kuī pālē tā torē assium ñ varim pshuissā.*
1328. My leg is asleep, I can't stand up. *Iāst pū shingur bunn, ñts uttē na banam.*
1329. The thief cut off the sleeves of my cloak. *Shitār iāst shugā dashta prētē brā.*
1330. The ground is frosty and very slippery. Take care! you will slip. *Bhim shi tin ass, bilugh silkin biss. Trāchē bō! tū silkilosh.*
1331. Is the hill a gentle slope or is it a difficult slope? And, when you have crossed, what is (the slope) on the far side? *Ikā ashtar chakūr assā uchangust assā? Kuī badō shai putarijbā akī pōr kāst azzā.*
1332. Go slowly; I am done; let us take breath. *Chillē ñ; ñts utinam; yū prezhamā.*
1333. He is a small man; give him a small load. *Ikā parmenstuk manchē assā; ikē parmenstuk bōr prē.*
1334. My house is small; yours is large, his house is the largest. *Ī amu prama ess; tū amu āla ess, ikē amu sundē amu tā bilugh āla ess.*
1335. In your childhood had you small-pox? I think you are pitted with small-pox in the face. *Tū kuī parmenstuk azzī tu purr bissiā? Õ purjanam tū purr mugho (miok-o) ashī.*
1336. I smell a nice smell of roses and a nasty smell of a dead dog. *Iā tā tarī pish lē gun ann; mristh krūē digar gun dē ann.*
1337. What does your dog smell? *Tū krūē kā gun kunn?*

1338. The dog-rose *smells* sweet. *Tarĩ pish* gun ann. *Mriṣh̄t'est*
The corpse *smells* bad. *digar* gun ann.
1339. My house is full of *smoke*. *Iāst amu tã dām parē assā.*
1340. Why don't you *smoke* *Tũ kai dugā tamkio n'kusoch ?*
tobacco?
1341. My pyjama cloth is *smooth*. *Iā taman basnā chil ess.*
1342. On the march yesterday (at
the time of marching) a
long *s.sake* bit my brother
in the leg. *Dūs piliangsth wēl tã āl babust aĩ*
iā brā kūr tã atamshi.
1343. The sepoy *snatched* the fruit *Spāhĩ i b'dusht tã kachwach wran-*
from my hand and bolted. *giti mukiā.*
1344. My head aches from much *Bilugh kazisth (?) dugā shai brad-*
sneezing. *zott.*
1345. The *snow* is up to our arm-pits. *Zim kachkrui wih assā. Emā*
How can we cross the pass *bado kaikote putr bamā ?*
to-morrow?
1346. I have been *snow-blind* in both *Sutt wōs (gujr) bā iāst zim dugā*
my eyes for seven days. *achiē lushitiā.*
1347. If you see the enemy do so *Pachan warĩ warinbā tũ gitā kshā.*
(like this).
1348. The *soldiers* are very brave *Spāhi bilugh lē damtōl manchē asht,*
and shoot straight. *tapkiē lesst vīnd.*
1349. So much (so large) loads we *Ikiā'st āl bōr ngā n'bamish.*
can't carry.
1350. His back aches; put a soft *Inā chil (?) bradzonn; anē pagur*
cloth under it. *chilla basnā ptē.*
1351. This cloth is very much *Inā basnā biluk mul asht; mukiā.*
soiled; take it away.
1352. The old man *solicits* a rupee. *Askā purāñ ē tang ragatt.*
1353. Some man has come and says *Kā mōch oss gijji kunn sāhib chok*
the sāhib wants some flour. *brē ragatt.*
1354. Somehow (from wherever you *Kōr stē awenjibā ushp tyor kshā.*
can fetch), you must get
the horses.
1355. Some one must go (one is to *Ē ēsth azzā; shtalē ēsth tũ wōr*
go). It is your turn, *assā.*
moreover, to go.

1356. Sometimes he says Mirak killed Basti: sometimes he says Dān Malik killed Basti. Kāchi gijjē kunn Mirak Basti jāriss: kachi gijjē kunn Dān Malik Basti jāriss.
1357. In my house there must be a dark cloak somewhere, I don't know where. Emā p'amu korār zhē shugā as-sabā tich n'ess.
1358. My son was wounded and captured by the enemy, but escaped by feigning death. Pachanwarī iā puṭr pror kriss wanamiss, puṭr marelgō vishtē mugiss.
1359. My son-in-law is ill and will surely die. Iāst zamān bradsowā assā shtalē tyor mrlā.
1360. What sorrow afflicts you? (why art thou sorrowful). Tū kai kapā bitish?
1361. I am sorry your son is dead. Tū piṭr mṛiss: ōts kapā bissum.
1362. The man has brought sour fruit and sour milk. Inā manchē-ē chenai kachwach awāriss: ilā awāriss.
1363. Have you sown the flower (rose) (?) seeds? Tū tarē pish bē bhīm tā ajissā?
1364. Get a wooden spade and an iron spade. Bēo gats: chimbio dī gats.
1365. The horse has eaten his bellyful of grain; and two handfuls of barley are to spare. Ushap ktol karungo pul iār; du gōr rits uttā biss.
1366. Speak! Why are you silent? Are you dumb? Warī kshī! Tū kai dugā chusht azhichī? Tū warī-na-wā ashā?
1367. The enemy carries spears but no guns. Pachanwarīān tā isht asht, tapk n'asht.
1368. That man is a species of fox. Ikā manchē wrigē pūrst manchē assā.
1369. Take this money; spend it as you like. Tang ngātē tōst bīdē tā vrīch kshī.
1370. I shall spend the night here; we will go to-morrow. Starak shāo anē wisilom; dalkiē ēmā.
1371. The spiders are very plentiful this summer. Inā wazdōr sachung bilugh bund.
1372. Spinach is good to eat with meat. Ano mēsh pālak (?) iārabā less bunn.

1373. To *spit* before a headman is very disrespectful. *Jast panishr* sabjun wisth *katrawōr kudūm essā.*
1374. He is a very *spiteful* man. *Ikā bilugh* zīān kaṛol *manchē essā.*
1375. You have *spoilt* our business. I dismiss you. *Tū emā kudūm digar kaṛiss. Tū ō tōr azhēlom.*
1376. Get one small *spoon* and one large *spoon* from the bazar. *Bazār stē bilankochī giā'ts, dī kochī dē giats.*
1377. How many black *spots* are on your white dog's back? *Tō'st kazhīr krūī p'ptī tā chuk zhī prots ašt?*
1378. He is a yellow dog all over, and not *spotted*. *Iā krūī brobar aḍr rang azzā; shtring na ass.*
1379. In *spring* this *spring* has much good cold water. *Wasut inā undsāo p'mish bilugh lē yuts āo azzā.*
1380. *Sprinkle* water on the fire. *Ikē angā tā āo azhō.*
1381. If you *sprinkle* earth on the snow, it will melt fast. *Zīm tā p'sir palal (mri) azhibā zapp wilinn.*
1382. The *spur* of that hill is easy to climb. *Ikā pazhun ēstī dugā lest ass.*
1383. The *spy* has come, but brings word that the enemy has made preparations to march to-morrow. *Shū awēl manchē oz: shū awerā dalkiē pachanwarī oštasth dugā tyor ass.*
1384. Let the shape of the sangar (wall) be made *square*, not round. *Inī bangut shō ptistuk kshīr, pondr n'kshīr.*
1385. The horse ran away from his *stable* last night. *Dus radur ushp ushp-amu tā stē puz biss.*
1386. The enemy came last night and burnt my *stack* of grass. *Dus radur pachan-warī osth iāst yūs goṭṭ angā tarā.*
1387. How many *stages* is it from Dir to Chitrāl? *Dīr stē Shdrāl chī wōs pott assā?*
1388. The fruit is *stale* and dried. *Kajwaj less n'ass, dariss.*
1389. That little boy stole ten *stalks* of corn. *Ikā parmenstuk marīr duts gum koṛ shīār kati brā.*
1390. The man *stammers* much. *Ikā manchē bilugh supkott.*
1391. The Mehtar is coming; *stand* up. *Mehr ann; ushtō.*

1392. There are clouds and the stars are not visible. *Nāru bilugh ess : rashtā na wayon end.*
1393. My brother is starved to death. There is no one to feed him. *Iāst brā āttā mṛā. Ikīē burē presth dugā kai na ašht.*
1394. What is the state of your father who is imprisoned by the Amīr ? *Amīr tōst tōtt bāndī kriss kā'st bitī assā ?*
1395. If you will stay here two nights, I will make you comfortable. *Tū anē dū rador bulozhbā, ōts tū dugā lesst kasmāt kalom.*
1396. If you steal my goats, I will kill you with my gun. *Tū iāst gash shtār kulājbā tū taphkiē vitī jārlam.*
1397. This hill is too steep for coolies to carry loads. *Inā badō bilugh uchangiest assā, barwai bōr ngātī badō ā n'bann.*
1398. My father is very stern: his own sons all fear him. *Iā tōtt bilugh dang manchī ess; ikīost puṭṛiness ikīē warantī widharand.*
1399. I got steps made in front of my door. *Iāst amu b'dū tā torē ugrām azhiss.*
1400. Get my walking stick and my polo stick. *Iāst māroi giats paṛchē dē giats.*
1401. The road is very sticky from the rain. *Agal osthē dugā pott bilugh shur biss.*
1402. My girths have become stiff with the horse's sweat. *Ushp ashpe dugā girī wishtangess.*
1403. The hornet did sting my cheek yesterday. *Bāmo dus iāst naskor tā attamshī.*
1404. There is a stink here as of a dead dog. *Anī mṛist krūz digar gun ess.*
1405. Lengthen my stirrup leather: it is too short. *Iāst ushp tā potā tā drgr kshē : parmenstuk ess.*
1406. The women make excellent stockings in Aiyūn. *Angr jugūr bilugh lesst jarob kund.*
1407. He is a thief and has been put in the stocks by the Mehtar. *Shtār assā. Mehr gārā mēsh band krissā.*
1408. The stomach of the boy is swelled from eating too much Indian corn. *Ikīā marir bilugh jawār iārā; ikīē ktol bilugh āl biss.*

1409. Collect *stones* to build a house. Wōtt wasanrāo amu kusth dugā.
1410. Don't go near the falling stones (*stone shoot*). Tū akā watla wōtt tār torē n'ai. (na ē.)
1411. When you go to *stool*, does any blood pass? Kuē tū alkūr gujbā luē annā?
1412. Stop that man and search him to see if he is a thief. Ikā manchē otīō ikiēst basnā tā ōsh kshē shtār assā.
1413. I shall stop at your house thirteen days till the end of the fast (of Ramzān). Ōts tōst pamu tār trits wōs bulom kuē wīk pochētr na peḥlon ennā.
1414. A violent storm came accompanied with hail, and did much harm. Bilugh gānowakti damu ushtā, azhīr dē oz, biluk niksān krā.
1415. Mori has become rich and very stout. Morē bilugh lattrī-wā biss āl ktol-wā dē biss.
1416. Speak always straight and true, and don't lie. Tū sundi shtal warē kshē, na mizhāō.
1417. My goats have strayed, and I don't know where they may be. Iāst gash piz bā, tīch n'bunn kōr asselabā.
1418. The water of this stream is very clear and white. Inā b'gul āo biluk shtā kazhīr assā.
1419. Get a hundred men to make an irrigation cut or stream. Pōch vissē manchē wasanrāo yū kusth dugā.
1420. A mud stream came and beat down my crops. Koru ozz iāst ptul pagūr tāristai.
1421. There is much water in the stream. Baglao (b'gul-o) āo less.
1422. Mirak says he will strike Basti with a stick. Mirak gījī kunn "ōts māroi mēsh Bastē wilom" kutt.
1423. The coolie says I have only a bit of string, not a thick rope. How can I take the load? Barwai gījī kutt "iā tē lamr kanik ass, kartā kanik n'aiesht" kutt. "Bōr kaikotē ngālam?"
1424. This horse is weak: give me a strong and large horse. Inā ushp tē kōt n'aiesht, dangari-wak assā: karti āl ushp giats.
1425. This horse stumbles much, I am sure he will fall. Inā ushp zōlazzatt (?), ō purjonam piltālē.
1426. My horse stumbled and fell. Iā ushp zōlasti piltiss.

1427. My horse *stumbled* by knocking against a stone, and fell. *Iã ushp wõtt tã pũ prëti piltiss.*
1428. This is a very dry year, so the crops are *stunted*. *Inã sê dumã sê bã, ptul dumã parmenstuk bistai.*
1429. *Suddenly* the enemy appeared from the jungle and attacked us. *Pachan warĩ shũ n'azzĩ tan dã (?) b'zul stë bar osth emã pazhĩ stë winãm'ish (?).*
1430. We *suffer* much from the Afghans, who oppress us. *Aoghãnë manchĩ emã tã biluk zor karond, emã biluk zur bã.*
1431. Sugar is very good to eat when it is very cold. *Kuĩ shillã bilugh bibã gur iãrabã lesst butt.*
1432. The coolie is not tired; he is only *sulking* (making a fuss). *Barwai gatrũ na biss giãn kartã wõr kunn.*
1433. In *summer* there is much heat in this village. *Wazdur inã bagrãm bilugh tapi bunn.*
1434. The *sun* is not visible owing to many clouds. *Nãru bilugh assã, sũ waron na ett.*
1435. This is a *sunny* village, therefore fruit ripens early in the season. *Inã ashperuk grãm ass, ikĩë dugã kachwach shangië pagann.*
1436. At *sunrise* we will cross the pass to-morrow. *Dalkië sũ chi presth wokt tã badõ putremã.*
1437. At *sunset* I think we shall reach Chitrãl. *Õ purjinam sũ pinjebã Shdrãl promã.*
1438. The *sunshine* is hot: let us sit in the shade. *Sũ tapi ess: tsawë tã nizhëmã.*
1439. Collect a hundred men and *surround* Mirak's village. Take care you do not let a boy even escape. *Põch vissĩ manchian mësh Mirak grãm pabunor azhõ. Trãchĩ bũr ë parmĩr dë bar na lazar.*
1440. He was *surprised* and therefore fell into the enemy's hands. *Derh bã; ikĩë dugã pachanwarĩ b'dush gwã.*
1441. I have a *suspicion* Basti will kill Mirak to-night. *Õ babdi kshãtam rõtr (radhar) Bastë Mirak jãrlã.*
1442. Mix this medicine with water and *swallow* it. *Inã dãru ão mish mazhũra kshë pi.*

1443. The horses are stuck in the *Ushp p'shur tã yãrshã.*
swamp.
1444. You have eaten my bread, so *Tũ iãst burĩ iãrissã, õts shott ku-*
I swear I won't do you any *lom tũ kã zãn na kulom.*
harm.
1445. There is much *sweat* under *Iãst ushp ktol pagiur bilugh ashpã*
my horse's belly. *biss.*
1446. My horse has *sweated* much. *Iã ushpẽ bilugh ashpã baranziss.*
1447. Get a broom and *sweep* the *Sagon giats, iãst jilamã dugã*
ground for my tent. *bhĩm sagãõ (skã).*
1448. The tea is very *sweet*, and the *Chaĩ bilugh machĩ ass; ikĩã kach-*
fruit is very sweet (lus- *wach bilugh arũzãõ ess.*
cious).
1449. My upper arm had a blow *Iãst gotr tã dus prõr biss, apsiss.*
yesterday and has swelled.
1450. My horse is more *swift* than *Iã ushp tũ ushp tã shataramĩ assã.*
yours.
1451. I can't *swim*. My brother *Õts nosh kun na banam. Iã brã*
swims like a fish in the *ãõ matsĩ purstha nõsh kõr.*
water.
1452. I can't *swim* without an *Ãotrmĩr mish nõsh ko banam giã*
inflated skin. *dazhnoshẽ n' banam.*
1453. Get me a *switch* for making *Ushpẽ madasth dugã chũ giats.*
my horse go.
1454. My *sword* is very blunt: *Iã tarwach bilugh dãũru biss: ikĩã*
sharpen it. *tseo kshẽ.*
1455. My *sword belt* is very tight: *Iãst tarwach parõsh tã arĩĩn biss:*
loosen it quickly. *zapp wishtrĩ kshẽ.*
1456. *Sher Malik* is a fine *swords-* *Sher Malik bilugh less tarwochẽ*
man; he can easily kill Morĩ, *wil assã; Morĩ giãmĩ prushkurẽ*
and think nothing of it. *jãrlã.*

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1457. My horse has a black *tail.* *Iãst ushp dumrĩ zhĩ assã.*
1458. Who *takes* this load? *Take* *Inã bõra kãchĩ ngũlabasa? Amnĩ*
these four loads to Drasan. *shto bõr Drãsan wĩk ngãr.*
1459. Who has *taken* my load? *Iã bõr kũ brã?*

1460. A man came and has *taken* my horse by force. *Manchī-ē ozz iā ushp wrangātī bri.*
1461. Don't *take off* your clothes; it is time to be starting. *Tū basnā na nuksāō; pūliangsth wokt biss.*
1462. Don't go near that small-pox man; you will *take* the disease. *Ikā manchī-ē tuk shilā biss; tū torē n'ai; tū tā dī shilā.*
1463. Why do you *talk* so loud? *Tū kai dugā cho wītī walanch?*
1464. Mirak is *taller* than Basti, and thy father is *taller* than my father. *Mirak Bastī tā drgr ess, ojē tū tōtt iā tōtt tā drgr ess.*
1465. Where the *tamarisk* grows there is sure to be water near. *Kōr hinju (?) bundabā akē āo tyor torē bunn.*
1466. If ever you have fever, it is good to drink *tea*. *Kuī tū tā tapī onzibā chai pisth less t bunn.*
1467. Get me a man to *teach* me the Bashgali dialect. *Katō varī ī zāpōsth dugā ē manchī ōsh kshī.*
1468. This cloth *tears* very easily; it is not good. *Inā bazisnā zapp drich bunn; less n'ess.*
1469. The boy has *torn* (tear) my shirt. *Ikā parmen marir iāst digrī drich kriss.*
1470. What are the *tears* in your eyes for? Has any one hit you? *Tū achē tā achu kyē atsand? Kū winozhā?*
1471. Tell me, did you see Mirak *stealing* my shirt? *Iā tā vrī kshī, tū wariām (?) iāst digrī Mirak brā?*
1472. He is *telling* a very long story, but I do not believe him; may-be he is lying. *Ikā manchī bilugh drgr warī walann; ī ikā tīch na bunn; mīzh-ona shitalē walann.*
1473. Ten *tents* have come from Drōsh for the sepoy. *Duts jilamā spāhtien dugā Dryus stē awend.*
1474. You have given me one rupee; I *thank* you. *Tū iā tā ē tang ptā'm; shamash kulom.*
1475. That is a very good man. *Askā bilugh lē manchī ass.*
1476. Go *that* way; don't come this way. *Akiā pōr ī; anī pōr n'ai.*
1477. I will give *thee* one rupee. *Ōts tū tā ē tang prēlom.*
1478. Their loads are very heavy. *Amkian bōr bilugh allangā ašt.*

1479. Do not beat *them* with sticks. Amno mǎroṛ mǎṣḥ na wī.
1480. Drink your medicine; *then* Kuī uṣha pibā aski wokt tǎ aḥok
walk about a bit. pilingiō.
1481. Go into my house and get Iǎst pamu attī ǎ akiē stē shugā
thence a choga. gats.
1482. I have been: there is not one Gūssam: aki ē dī shugā n'aesht.
there.
1483. *These* men say they cannot Amnā manjī giḡjī kund "emā ē na
march. bamā" kutt.
1484. Get me a *thick* stick. Iǎ dugā karī mǎroṛ giats.
1485. That jungle is very *thick* and Ikīz bzul tǎ bilugh kāno aṣht: ikīē
dark. p'mish andhar ess.
1486. You are a *thief*, I shall beat Tū shtār assish, tū wilom. Shtalē
you. It is not true, I am n'ess, iǎ shtār n'assum.
not a *thief*.
1487. If you *thieve*, I shall cut your Tū shtār kulaibā girēk peṭalam.
neck.
1488. My *thigh* bone was broken Pō sē ushp p'tsir stē wār ossam: chū
last year by falling from a peringā.
horse.
1489. My brother is very *thin* from Iǎst brā poḥētr ngusth dugā bilugh
fasting. daḡar biss.
1490. Mirak's bull is very *thin*. Mirak aṣhu bilugh daḡar ess.
1491. My choga is of very *thin* texture. Iǎst shugā biliuk turungo assā.
1492. Is this horse *thin*? or thy Inā ushp daḡar assā toḥē ushp
father's? daḡar assā?
1493. My horse is very small; *thine* Iǎ ushp biliuk parmen ass; tost āl
is a big horse. ushp ess.
1494. *Think* (having made intention) Babdī kashiti giḡjī (varī) kshē.
before you speak.
1495. I *think* Mori will die this night. O purjonam Morī starak rador mrlā.
1496. I have run from Brōz to Drōsh Ōts Broz stē Dryus wīk achūnissam;
and am very *thirsty*. bilugh āo pik bā.
1497. The Chārweḷo's father died Chārweḷo-tōtt starak gujr mṛā.
this day.
1498. *This* year we shall go to Shtarak sē emā Drāsan tǎ emā.
Drāsan.

1499. *This stick is large, that stick is small.* Inā dāo āl ess, ikā dāo parmen ass.
1500. *This village is very large.* Inām grām bilugh āl ess.
1501. *A thorn has run into my foot.* Bubust iā kūr tā atamshiss.
1502. *Those men are all ill.* Amki sundi manchē bradso-wā asht.
1503. *Thou art very tired : rest thou here.* Tū bilugh gatrā bissish; tū anē wigiō.
1504. *Get some thread to sew my clothes.* Iāst basnā shusth dugā pachēn giats.
1505. *Take this wheat and thresh it.* Inā gum ngātī krāmō.
1506. *The water has come on to my threshing floor and spoilt it.* Āo iāst krām-grammā tā oz askēā nazhā.
1507. *There is a boil on my throat.* Iās garak tā apsiss.
1508. *Throw me down that stick.* Ikā mārō iā tā wē attalāō.
1509. *The enemy has cut off the thumb of Samar's right hand.* Pachan warī Samar pachūr dushť jasht angur periss.
1510. *Did you hear the thunder last night, and feel the earthquake ?* Dus radhar wodaranchut tā p'kōr gwā; indrisht tū shū bā ?
1511. *Tie this rope for me.* Inā kanik iāst dugā giō.
1512. *Widing has killed a tiger.* Widing jut jāris.
1513. *Those pyjamas are too tight, I cannot wear them.* Inā taman bēlūk arar ass, ōts ikē amjē na banam.
1514. *Tighten the girth of my saddle.* Iāst zīm bramishťen weshtō.
1515. *On the river bank there are a hundred timbers.* B'gul pōch wissē gāra asht.
1516. *Spring is a good time to sow vegetable seeds.* Wosut shiak bē bhēm iā azhisth dugā less wokt butt.
1517. *It is a long time since you left Peshāwur.* Peshār stē samartī bilugh drē bā.
1518. *I have not time to learn Bashgali.* Katō warī zārasth dugā wōm na ess.
1519. *How many times have you been to Kāmdēsh ?* Tū chē wōr Kāmbragām gūssish ?
1520. *Mirak is a very timid man ; he won't cross the pass.* Mirak bilugh widharal manchē ass ; badō putrēn n'drown (?)
1521. *There is no tin in our village.* Emā bgrām kallā tuch na ess.

1522. The *tinsmith* says this tin is all bad. Kallā tuch kaṛ giḡḡ kunn "inā tuch sundī na zhr ett (?)"
kutt.
1523. I think you are *tired*. You are dead beat. Lie down awhile. Ôst purjanam tū gatrā bissish. Tū otinosh. Achok chumbō.
1524. I am going to Brōz. Ôts Bruts tã ennam.
1525. Don't go to Chitrāl. Ba Bilan n'ai.
1526. Kāfirs don't smoke *tobacco*. Katā manchē tamkio n'kshond.
1527. *To-day* rain will surely fall. Starak tyor agal ann.
1528. My *toes* are all frost-bitten. Iās kūir angur sundī zīm tã lush-tistai.
1529. Pull the rope all *together*. Sundī manchē ē wōr kanik kshōr.
1530. *To-morrow* we shall go to Gairath, and the day after to Chitrāl, and the third day to Shoghot. Dalkiē emā Gairath emā; attrī Chandrāl emā; achutt Shogor emā.
1531. The *day after to-morrow* thou shalt go to Bragamatal. Attrī tū Bragamatal ēlosh.
1532. Put out your *tongue* long out of your mouth that I may see it. Dits azhī tã drgr ktī baṛ kshī Ôts ôsh kulom.
1533. I think it will snow *to-night*. Shtarak radōr zīm tyor prēlā.
1534. You are *too fat*; you cannot run. Tū biliuk 'kartā ashī; tū achūn na banch.
1535. I fell going down hill, and broke my *tooth*. Badō yūr atsandā (tã ?) piltām; iāst dutt peringess.
1536. The *sepoys* can't see the road: light *torches* for them. Spāhī putt uran na band: amnā dugā talā pashētī gats.
1537. This boil hurts very much: don't *touch* it. Inā apsisst biliuk bradzott: ikhē tã dūst na pēkshē.
1538. Did the thief go *towards* Chitrāl or *towards* Ashrett? Shitār Chandrāl pōr gwā te Ashrett pōr gūssā?
1539. Go thou *towards* Dir. Dir pōr i.
1540. I see a *tower*. Is it Mirak's *watch tower*? Ôts kutt ôsh kulom. Mirak kutt assā?
1541. I see the *track* of a pony's feet on the road. P'putt tār ushp poh ôsh kulom.
1542. Send me a *cunning man* to *track* the thief's footsteps. Shitār poh ôsh kushṭh dugā iā tã shatrim manchē namō.

1543. Let us set a *trap* to catch a leopard, and do you set a *trap* (make a *small house*) to catch a hawk. *Juṭ wanomasth dūgā^ñ posh wonā, marē wanomasth dūgā^ñ parmen-stuk amu kshēr.*
1544. Mori is cunning for setting *traps*. *Mori posh kush dūgā^ñ shatrim ass.*
1545. My horse is very tired, he cannot *travel*. *Iā ushp bilugh gatrā bā, na pā bann.*
1546. When shall you *travel* from Drōsh? *Tū Dryus stē kuī samarlosh?*
1547. I see many *travellers* coming from Bragamatal. *Ōts Ōsh kalom biliuk wischā manchi Bragamatal stē atsand.*
1548. On the road there is a quantity of snow, so a horse cannot *traverse* it. *Pa putt zīm bilugh ess, ushp na balē.*
1549. By *treachery* Chānlū caught Basti to kill him. *Chālū Basti mizhēti wanamiss ikē jārīsth dūgā^ñ.*
1550. Are the sepoys taking *treasure* or powder? *Spāhī khazonn nganda wārē dorē tuch ngandā?*
1551. In my garden there is not even one fruit *tree*. *Iā daristā ē dī kachwach kāno n'aiesht.*
1552. Why is your body *trembling*? Have you fever? Are you cold? *Tū jidd kai dūgā^ñ ranzott (ditki-ochi); ranzul assa? shillā biss?*
1553. Mirak has played a *trick* on me. *Mirak mizhongai vā tā^ñ oss.*
1554. What *trouble* has overtaken you? *Tū kā nalos biss?*
1555. Take the horses to drink at the *trough* or aqueduct. *Ushp ngātī pano āo piāo.*
1556. Get the *trunk* of a tree and hollow it out. *Kāno karu gats; ikē kandr kshī.*
1557. I want a *trustworthy* man to carry a letter to Dir. *Shtal manchī pkār assā Dīr wīk parhī ngusth dūgā^ñ.*
1558. Speak the *truth*, or I will kill you if you don't. *Shtal wari kshī, shtal warī na kunjābā Ōts jārīlam.*
1559. Mirak is a very *truthful* man: he is not a liar. *Mirak biliuk shtal wari-wā manchī assā; mizhāl n'ass.*

1560. The doctor has come to cut your *tumour*. *Tabīb ozz tōst apsisss stē witlosth dugā.*
1561. Your *turban* is dirty; wash it in water. *Tōst sharr mul biss; ikīē do mish ninjō.*
1562. The *turf* near my house is all dried up. *Iāst pamu torē tã brunz yūs daristai.*
1563. When you reach Chitrāl, *turn* to the right. *Kai Chandrāl parizhā pachhūr dus pōr i.*
1564. If you kill a man, the ruler will *turn* you out. *Tū manchi jārābā mehar nuksālā.*
1565. The ruler *turned* him out, so he fled to Mastuj. *Mehar askē nuksēyā, Mastich mē mugiss.*
1566. Send a man to *turn* our coolies away towards Bragamatal. *Ē manchi namō emā barwai Bragamatal pēr wetarosth dugā.*
1567. The coolie says it is not his *turn* to carry a load. *Barwai gijjē kutt "bōr ngusth dugā iāst wōr n'ess."*
1568. I *turned* him out of the house, but he has come back again. *Iyē pamu stē tōr krā, dē oz ess.*
1569. To eat too much *turnip* is bad for you. *Bilugh shalum (P) yūsth tū dugā lesst na bunn.*
1570. *Twice* I have told you, but you do not obey me. *Ōts tū tār dū wōr gijjē karosh, tū warē na sanganch.*
1571. The Chār-wēlo commits great *tyranny* towards us. *Chār-wēlē emā tã bilugh zur karonn.*

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1572. Basti is very *ugly*. *Bastī bilugh digar koṛ manchi assā.*
1573. My *paternal uncle* killed Basti's son with a sword. *Iāst jash tōtt Bastī putress tarwechen vītē jāriss.*
1574. I can't eat *underdone* meat. *Ōts zhilē ano yū n'banam.*
1575. The tower is *undermined*. *Ikū kutt arkien biss.*
1576. *Underneath* my bed is a black choga. *Iāst prusht tã pagūr zhī shugā assā.*
1577. Do you *understand* what I say? *Tū iā varī zāplazhā?*
1578. *Undo* the knot of my rope. *Iāst kanikī girangusthē nuksāō.*

1579. *Undoubtedly* Mirak killed Basti with an arrow, for I saw him with my own eyes. *Shtalē Mirak Basti kon vītī jāřiss, iā yost achē warē variām.*
1580. We are very *unfortunate*. *Emā biluk kā no-wā azzamish.*
1581. That village has been *uninhabited* for sixteen years. *Askā bagrām shets sē bā kachi na nizhinistai.*
1582. *Unless* you go, I don't go. *Tū na enji-bā ō dī na ennam.*
1583. *Unload* the barley bags from the horses. *Ushp p'pti tā rits pashtuk wākshō.*
1584. This is an *unlucky* month for contracting any marriage (make a wife). *Inā mōs shtrī kusth dugā dagar ess.*
1585. Your request is very *unreasonable* (the talk of foolish men). *Tū varī bilugh charrā manchiān varī assā.*
1586. *Until* you return, I won't plough the land. *Tū atsir wik azhē n'karolam.*
1587. This is a very *unusual* proceeding (unworkable). *Inā kudūm bilugh nā kusth kudūm assā.*
1588. Are we to go *up stream* to-morrow, or *down stream*? *Emā dalkiē chīr emā, nīr emā?*
1589. *Upon* the top of the mountain has the snow melted (gone) yet? *Badō shai zīm starak gūssā?*
1590. *Upper* Maroi is a fine large village. The men of *Lower* Maroi are a poor lot. *Chīr Maroi bilugh dī grām azzā. Nīrē Maroi manchiān bilugh kā no-wā ašht.*
1591. You have put my box on the ground *upside down*. *Tū iāst adr bhīm tā shai yūr tarissā.*
1592. Stop your horse to let him make *urine*. *Ushp otēō āo kusth dugā.*
1593. Get some medicine for *us*. *Emā dugā uzhā gats.*
1594. *Use* this ointment, and rub it on, just as I tell you. *Ano ngāti, ōts kaikotī wilāmbā giaktī tabal kshī.*
1595. This is a *useless* act, and no good will come of it. *Inā kudūm abas azzā, ikiā mish kā paidā na bunn.*

V

1596. Mirak is a very *vain* fellow. *Mirak bilugh utili manchē azz.*
1597. Try as you will, it is in *vain*. *Ikā kudūm chuk dī karbā kā paidā-na ess.*
1598. That *valley* is very narrow, and in winter gets no sun. *Ikā gōl bilugh arin assā, zivōr sū-na prēm.*
1599. There is no snow at present in the *Shishi valley*. *Shishī b'gol starak zēm na ess.*
1600. Our fellows showed such *valour* (fought so much) that the enemy ran away at once. *Emā manchon gittā shuch kṛā pach-anwarī zapp mukīā.*
1601. This ring is very *valuable*. *Inā angushtān bilugh maṛi-wā azzā.*
1602. Cease that *vaunting*; people get annoyed by it. *Tā utili-wār bēs kshē; manchī kapā bund.*
1603. The Bashgalis don't cultivate *vegetables*. *Katā manchī shak kish na kund.*
1604. The *veins* of the horse stand out owing to his galloping much. *Bilugh achūnisthē dugā ushp lui-kon kartī bistā.*
1605. Why do you not make a *verandah* for your house? *Tū yost amu dugā parē kyē na kunjī?*
1606. I am very angry with Basti. *Ōts Bastī dugā bilugh kapā bissum.*
1607. Chānlū appears *vexed*. Why is he put out? *Ohālū kapā bist waron enn. Kai dugā kapā biss?*
1608. You *vex* me; that's why I am angry with you. *Tū iā gatrā kunji; ikē dugā kapā assum.*
1609. In every *village* of the Bashgalis is there a tower (one apiece). *Parē Katō bigrām yō narī kutt ashtā?*
1610. The enemy cut down all our *vine trees* with axes. *Pachanwarī wanzo mēsh emāst drosh grīts sundī pēriā.*
1611. The horse is tired, don't use *violence* with him. *Ushp gatrā biss, ikō mēsh zur n'kshē.*
1612. A *violent* wind is blowing to-day. *Starak bilugh karwā damu ushtenn.*
1613. *Violet* colour is good for *trousers*. *Taman dugā mulkhen* rang lesst azz.*

1614. The *violets* have come out (into flower). Mulkhen *pīsh* ū *osthai*.
 1615. Last night I heard Aror's voice. I am quite sure it was not Widing's voice. *Dūs rador* Aror vari chut *iā* p'kōr *gavā*. *Ō* lesst purjanam Widing vari chut n'ozz.
 1616. You ate too much: that's why you are vomiting. *Tū bilugh iārā*: *ikiē dugā tu* baron azinj.
 1617. The vultures are seated on the dead horse's carcass. *Paṛol mrisht ushp* p'tsir nizin ess.

W

1618. We will cross the river by wading. We won't swim. *Emā kūir tūr tā golo tā* petrēmā; *emā dazhnojī* n'emā.
 1619. I made a wager with Mirak that in one day I would go from Drōsh to the Shāwal pass top. *Ōts Mirak mēsh* dātik kustham* *Dryus ste Shāwal* bado wīk ē *gujar* ēlom.
 1620. I won my wager (wager being made, ate) and Mirak lost it. *Ōts* dātik *kusth iāron* Mirak *perā*.
 1621. My waist is very small. *Iāst sānawotan bilugh* lamar assā.
 1622. My waist band is left behind in my house. *Iās shurp iā* pamu nachess.
 1623. This cloth is not suited for a waistcoat. *Inā basnāgor kaltachā* *kusth dugā* lesst na ass.
 1624. Wait here until you see with your own eyes that I am returning. *Anō oti yost achē* warē waran wīk *ki Sāhib pilingdā* ann.
 1625. I shall walk, not ride tomorrow. *Dalkiā Ōts* kūir warē ennam, *ushp* psir na ennam.
 1626. The soldier is not walking up and down. *Spāhā* n'palengā.
 1627. The wall of my garden fell down last night. *Dūs rador iāst* *nizhāo tā* chā urriss.
 1628. There are no walnuts on my large walnut tree this year. *Iāst āl iamru kāno inā* sē iamru mana na zass. (?)
 1629. Do you want a horse for tomorrow's march? *Tū dalkiē* p'putt *ēsth dugā ushp* raganjā?

* Apparently the idioms in this and the next sentence are Chitrālī.

1630. In what *war* did Basti die? *Bastī gijj pits_hun tã mṛã?*
1631. He was caught a *prisoner in war* (enemy caught him). *Pits_hun damiã.*
1632. This is a very *warm* place. *Anõ bilugh tapi bhēm assã.*
1633. This fire makes great *warmth*. *Inã angã bilugh tapi kunn.*
1634. Karuk has a *wart* on the thumb of his right hand. *Karuk pachũtr dush_t tã jasht angur kachai biss.*
1635. Last year there *was* no snow, so there *was* no grass. *Põ sē zīm n'aisi yūs di n'aisi.*
1636. *Wash* my clothes for me. *Iã dugã basnã áo tã ninjõ.*
1637. The *wasp* stung my hand. *Ūsh_pik iã dush_t atamshãsh.*
1638. *Watch* over (do sentry duty at) my tent to-night. *Rador iãst jilamã tã palã kṛõ.*
1639. How many *watchmen* shall I put near your camping ground to-night? *Tũ jilamã jagã torẽ starak rador chẽ palã kṛõlam?*
1640. Mirak and Chãnlũ will divide the *watches* of the night between them. *Mirak je Chãlũ wõr tẽtẽ palã kullã.*
1641. This *water* is not good for drinking. *Inã ão pisth dugã less n'ess.*
1642. Make this *water* hot for making tea. *Chai kush_t dugã inã ão tipão.*
1643. The *water* of this *water-cut* is muddy and not fit to drink. *Inã yũ ão zul biss; pisth less na ass.*
1644. Sir! your servant says "I have warmed the *water*." *Sãhib! tost shodr gijjĩ kutt "iã ão tiress."*
1645. The *water* is very dirty. There is no fire: how can I warm any *water*. *Ão bilugh alũrĩ ess. Angã n'ess: kaĩkotĩ ão tipãm.*
1646. How many *water mills* are in your valley? *Tũ b'gul chuk apshẽ ash_t?*
1647. Which *way* has the enemy fled? This *way* or that *way*? *Pachan warĩ korãr mugistai? Anẽ põr mugistai, akẽ põr mugistai?*
1648. Shall we go this *way* or that *way* to-morrow? *Dalkiã anẽ põr emã akẽ põr emã?*

1649. We are all very poor. Emā sundē kā no-wā azzamīsh.
1650. The coolies of this village are so weak they can't carry the loads. Inām bagrām barwai biluk daḍar aṣht, bōr ngā n'band.
1651. Do the Bashgalīs wear red shirts? Katā manchi zīrā digrī amjind?
1652. How many weavers are there in your valley? Tā gol tā chuk pach kar aṣht?
1653. Weed the grass out of my vegetables. Shiok p'mij yūs biss, narē.
1654. What is that old woman weeping for? Ikā purdik kai dugā zḥun duzdi zḥundi?
1655. The bābū is weighing the flour. I saw him weigh it yesterday. Bābū brē turann: dus dē wariām turnaji.
1656. They don't use stones for weighing. Amnē tursth dugā wōtt n'utend.
1657. There is not one well in my country. Tāst gul tā ēdī āo-duk nā ai.
1658. You have done your work very well. Tū yost kudūm bilugh lesst kristai.
1659. Are you all well? Shā sundē aduniyē azzirā?
1660. Yesterday I went to Drūsh, thou wentest to Drushp. Dus ōts Dryos gāsam, tu Drushp gosāosh.
1661. The day before yesterday he went to Ashreth. Nottirē izē Ashrett gūs.
1662. The enemy fled to the west. Paḡhanwarī sū pū ettann pōr mugistai.
1663. A very cold wind is blowing from the direction of the west (setting sun). Sū pū esth pōr stē bilugh shal damu ushtinn.
1664. The ground is very wet: the sepoy's can't encamp there. Bhīm bilugh zḥil ass: spahī akiē jilamā uten na band.
1665. What did the spy tell you? Shū ngal tū tā kā varī karosh?
1666. What sort of a horse is that? Ikā ushp kā'st ushpā azzā?
1667. What for are you angry with me? Tū kaikotē iā tā kapā bissish?

1668. The grain of the *wheat* is very small this year. This year there is much fruit. *Inā sē inā gum pul parmenstuk ass. Starak p'sē kachwach bilugh ess.*
1669. Up till *when* did you look out for me yesterday? *Tā dus kuī wīk iāst dugā ḡsh karsam?*
1670. *When* did Widing come yesterday? *Dūs Widing kāstē tā oz?*
1671. *When* you see me on the hill top, then go you to your own home. *Kuī badō shai ḡts warimbā akī tā yost pamu i.*
1672. *Whence* comest thou? *Tū kōr stē atsanjī?*
1673. *Where* is Mirak? *Mirak kōr ass?*
1674. *Whereabouts* is your home? *Tū amu kett azzā?*
1675. *Which* man is talking? *Kāchī manchī warī walann?*
1676. *Which* is your stick? *Kett tū māroī assā?*
1677. *Which way* did Mori travel? *Morī kurār gūs?*
1678. The Badakhshāni whips are excellent. *Badakhshān'st ushp-bradzi bilugh lesst bund.*
1679. A *whirlwind* threw down my tent. *Yazh duma ozz iāst jilamā piltēā.*
1680. Don't speak so loud. *Whisper* to me. *Āl vrī na lshī. Iā p'kōr vrī kshī.*
1681. The *white* cow is lame to-day. *Starak kazhirī gāo kutann.*
1682. *Who* says "Gumāra is a thief"? *Kāchī gījī kunn "Gumāra shiār ass"?*
1683. *Whose* horse is that? *Ikā kust ushp assā?*
1684. *Why* are you frightened? *Tū kai dugā widharanj?*
1685. *Why* did your father go to Kābul? *Tōtt kaikotē Kābul gosī?*
1686. Is the road *wide* or narrow? *Putt wishtri assā arin assā?*
1687. He has put on very *wide* trousers. *Askā manchī biluk vishtr taman amjiss.*
1688. Is that woman a *widow*? *Ikā jugūr pulatan assā?*
1689. That is a *wild* sort of horse (a thing of the woods). *Ikā ushp bilugh bzul (p'pshu) latttri ass.*
1690. There are no *willows* near Brōz. *Bruts torē ē dī ramo kāno na asht.*

1691. My wife died yesterday evening. *Dus radōr iā ishtrī nrī.*
1692. You are a very wilful fellow. *Tū bilugħ to chitt tā mōch ashē.*
1693. If you are willing, I shall take you into my service for a month. *Tū kshul ashē ōts ē mōs shodr kulon.*
1694. They are making a window for my house. *Iāst amu dugā duak-dū tyor kund.*
1695. Wine is not good for the Kafirs: I fear they will get idiotic. *Katō manchī dugā tin lesst n' butt: ōts widharnam charrā buttā.*
1696. Get me the feathers of that bird's right wing. *Askē marangatsē pachhūr urr ān-drēparu iā dugā gats.*
1697. The men are winnowing the rice, as there is a bit of a breeze. *Manchī shālī babiā azhind, damu achok ann.*
1698. In winter the water of this stream is sometimes frozen. *Zawōr inā b'gul āo kuī kuī shē tinn.*
1699. Wipe my gun with a cloth. *Iāst tapkiē puch mish skā.*
1700. If you had been wise, you would not have eaten unripe grapes yesterday. *Tū kshul bistā tū na pagī kach-wach dus na yulozish.*
1701. What is your wish in this affair? *Inā kudām p'mish tū chitt (bidi) kā'st azz?*
1702. With me who will go across the river? We will go with inflated skins. *Iā mēsh āo tā pār kett ann? Emā dotrmir mēsh emā.*
1703. The soldier cut my leg off with a sword. *Spāhī iāsī kūr tarwāz-ēm peṭiss.*
1704. I can't go without you, nor without an inflated skin. *Tū n'ai ōts ē n'banam, ōts dotrmir mēsh ennam gyān n'ennam.*
1705. There is no witness that Karak took the goats. *Kā shosh n'ai Karak sharr (gash) baroktī.*
1706. The wolf took off my goat last night. *Dus radōr shall oss iāst gash brā.*
1707. That woman is lame. *Ikī jugūr kuttātt.*
1708. The old woman is tired, and can't walk on. *Ikī pardik gatrā biss; pē botten na bann.*

1709. My daughter is a girl (little woman) of ten years. *Iāst jū osh̄t sē bist juk assā.*
1710. Bring wood for making a fire. *Dāo gats angā kusth dugā.*
1711. That wood (orchard, or garden) is very pretty. *Ikā nizhā bilink shingiera assā.*
1712. That wood (forest, jungle) is very thick with trees. *Ikē bannē tā bilugh kāno asht.*
1713. Is our camping ground wooded (shady) or devoid (of trees)? *Emā jīlamā uchasht jaga tā kāno-wā azzā giyān azzā?*
1714. Fetch wood, let's make a fire. See! two men have just brought wood. *Angā kor dāo giats. Ōsh̄ ksh̄! dū saī dāo awārā.*
1715. The wool of the Badakhshāni sheep is very good for chogas (cloaks). *Badakhshān bakhta muzharla waruk shugā kusth dugā lesst bunn.*
1716. Wonderful! how did you escape? (become alert). *Uterestā! Tū kaikoti shuā bāsh?*
1717. It is wonderful: so many earthquakes in one day. *Derbūn varī ess: ē wōs tā egial̄ indrish ptā.*
1718. Say one word at a time. *Bo nargī varī ksh̄.*
1719. Your work is very hard. *Tū kudūm bilugh zur essā.*
1720. The working men of our house are all ill. *Iāst pamu kudūm-kul manchī sundī bradsowā asht.*
1721. In the whole world there is not a thief equal to Mirak. *In dunyā tā Mirak purstha shtār n'ai.*
1722. The worms have eaten the root of my fruit trees. *Gū iāst kachwach kāno karṛū iāriss.*
1723. The spy says the Mastuj valley is worthless: nothing grows there. *Shū-ngal manchī gijji kult Mastij gol digar ess: akī kā paidā na butt.*
1724. How were you wounded, by a bullet or sword? *Tū kā prōr bissish, tarvoch prōr bissizhā, tapkiē pondrik prōr bissishā?*
1725. I have brought a cloth to wrap around your arm. *Ots tū dusht p'tsir pugusth dugā sharr awārā.*
1726. The sepoys are wrestling: they are not fighting. *Spāhī alek alokand; kalā na kund.*

1727. That old man's forehead is *Askā purdikē miok bilugh shakshiss.*
very wrinkled.
1728. I fell yesterday, and my wrist *Dus piltissam, iäst dusht sachi*
is damaged. *witrpiss.*
1729. Call a munshi to write a letter *Munshē walō iä dugā parhē strasth*
for me, as I can't write a *dugā ; ōts yō zarē parhē strān*
letter myself. *na banam.*
1730. This work is *wrong.* *Inā kudūm digar ess.*
1731. This is the *wrong* side of the *Inā basnā shu atēr assā ; ikā bārē*
cloth ; that is the right side *assā.*
(or outer side).

Y

1732. The *yāh* carries an enormous *Zūgh gāo biluk allangā bōr ngann.*
load.
1733. What are you *yawning* for? *Tū kai dugā uzzamanj ? Tū dus*
Did you not sleep last *rador n'pshusiā ?*
night?
1734. I shall return after six years. *Shu sē ptibar pilingiti ēllom.*
1735. Fetch me that *yellow* flower. *Ikā zarīn pish iä dugā gats.*
1736. Are you well? Yes, I am *Tū aduniyē ashē ? Ō aduniyē assum.*
well.
1737. *Yesterday* we went to Utsum *Dus emā Utsam gūssamish : shā*
and you went to Shishi. *Shishē gussēr.*
1738. *The day before yesterday* they *Attri amnā Kiār gyē.*
went to Kiār.
1739. Mirak has not yet come. *Mirak shitarak wik na ozz.*
1740. I shall make you all contented. *O shā sundi kuzhāl kulom.*
1741. Is your cow *young*? *Tōst gāo lillik assā ?*
1742. My cow is *younger* than yours. *Iä gāo tū gāo tã lillik assā.*
1743. Your father is a very brave *Shā'st tōtt bilugh kshul manchē ess.*
man.
1744. Your (thy) gun is bad. *Tū-sē tapik digar ess.*

APPENDIX I.

The following is a list of some important works which help to throw light on the languages of Kāfiristān. None of these, except the third, written partly under my supervision, were available for reference in Chitrāl, where I prepared the sentences, etc., now published.

ABDUL HAKIM KHĀN, (KHĀN SĀHIB), NATIVE POLITICAL ASSISTANT, CHITRĀL.—*Manuscript papers on the Wai-alā dialect, spoken in Waigal, 1900*, kindly lent for inspection by Dr. Grierson.

Of these words, 70 per cent. have a considerable similarity to the corresponding words in my collection, and a large number agree with the Waiguli of Sir H. Lumsden.

The infinitives end in *sta*, and the terminations of some tenses and persons of the verbs, and many numerals, including *puch-vishi* (5 × 20) one hundred, agree with the Bashgali of my collection.

ABOULFEDA, *Géographie d'.*—*Traduite par M. Reinaud: Paris, 1868.*—Saghānyān se prononce en Persan Djaghānyān. C'est un grand district où l'eau et les arbres abondent. Le nom d'origine en est Saghāni. Le Saghānyān est un groupe de localités situées au-delà de l'Oxus.

AZIMULLAH, NAIK, 27th Punjab Infantry.—*A collection of Bashgalā-Persian sentences in manuscript in the office of the Brigade Major, Chitrāl, 1897-98.*—The grammar and words agree with my collection.

BABER, *Mémoires de.*—*Traduites par A. Pavet de Courteille.*—Le beuluk de Djagān-serai* est situé toute à l'entrée de Kāfiristān. (This was written about 1503 or 1504 A.D.)

BELLEW, DR. H. W.—*Ethnology of Afghanistan. Congress of Orientalists, September, 1891.*—A paper of great interest on the Greek influence on the tribes of Afghanistan, the Hindū Kush, and those about the Upper Oxus, Badakhshān, etc.

BIDDULPH, COLONEL.—*Tribes of the Hindoo Koosh: Calcutta, 1880.*—The Bashgali vocabulary (about 350 words) agrees very fairly with the words collected by me. His infinitives are not uniform as to termination, but sometimes end, as in the Chitrālī, in *k*, and in various other ways. His 1,000 is *hazār*.

BIRD, J.—*See LEECH, R.*

* Which the Emperor Bābar took from the Kāfirs. On that occasion the Kāfirs of Pich came to their assistance.

BURNES, LIEUT.-COLONEL SIR A.—

(1) *Cabool, a personal narrative, 1842.*

(2) *On the Siāh-pōsh * Kāfirs. Journal Asiatic Society, Bengal. 1838.*

(3) *On the Siāh-pōsh Kāfirs. Pro. Bombay Geo. Society, 1838.*

He gives a vocabulary of 105 words and 16 numerals, (of which *chal* is 80, and *hazār* 1,000), and 14 short sentences, (obtained from a resident of Waigul), all of which is practically included in Sir H. Lumsden's Waiguli collection.

There is a good deal of difference between his collection of words and mine. His grammar, as shown in the sentences, differs from mine. He says some of the soft labials cannot be pronounced by an European. He gives 24 Pashai words and 8 Pashai sentences, and remarks that the Pashai language is spoken in 8 villages and is very similar to the Kāfir. There is not much similarity between these Pashai words and the words and sentences of my Bashgali collection.

CAMPBELL, J.—*Lost among the Afghans, 1865.*—The writer states he lived some time in Kāfiristān, but gives no remarks on the language.

CAPUS, G.—*Vocabulaires de langues pré-pamiriennes. Bulletins de la Société d'anthropologie de Paris, 1889, p. 203, etc.*—At Chitrāl a vocabulary of 139 Siāh-pōsh Kāfir words, 30 numerals and 9 short sentences was prepared. These were evidently obtained from the language spoken at Loudhé (Luttdeh?) in the Bashgal valley, and agree generally with my collection. According to Capus, 1,000 is *ew zarr, ewzarrba*.

He gives a second collection of 114 words and 8 short sentences taken down at Meshed from a slave of Tzoum. Some of these correspond fairly with my collection: others differ. About half agree with the Waiguli of Sir H. Lumsden. In this collection *chal* is 40; *sadd*, 100; *hazār*, 1,000; and *gunei*, wife.

CAPUS, G.—*Le Kafiristan et les Kāfirs Siāhpouches. Revue Scientifique, Revue Rose. Vol. 43 of 1889 (Paris), pages 1 to 8; 237 to 291; Vol. 44, pages 424 to 432.*—The Greeks did not penetrate into Kāfiristān. He gives a map of Kāfiristān from information by Biddulph and Tanner.

He notes the days of the week are *Agar*, day of rest, and the remainder

* I heard this word more often pronounced *pōsh* than *pūsh*.

ēbi; dibi; trebi; chtvobi; pouchbi; chou (1st, 2nd, 3rd, 4th, 5th, 6th ?). He records a Kāfir prayer: "*I amatch guich, bilim guicha, haloche patchemichi,*" (of which there is no translation), and a few religious terms of priests, deities, etc.

Cyrus conquered a tribe named *Capicha*, red, on the borders of Ghorband and Panjir. This is perhaps the people who made the wine known as *Capichi* or *Capisa*, renowned about 400 B.C.

CAPUS, G.—*Quatrième Congrès International des Sciences Géographiques, Paris, 1889. Le Kafiristan et les Kafir Siahpouches.*—This gives a long account of the country, habits, customs, deities, etc.

Tomaschek's words are quoted "c'est une langue pracrite pure, qui s'est débarrassée des nombreuses inflexions du Sanscrit, et les remplace par une agglutination d'éléments propres. Toutes les langues du Pamir et de l'Hindu Kouch ont de commun la façon de compter par multiples de vingt, de sorte que 70 se dit $3 \times 20 + 10$, et 400 devient 20×20 . Il faut y voir l'indice d'une base commune non aryenne."

CAPUS, G.—*Bulletins de la Société d'anthropologie de Paris, 1890. Vol. 1, p. 250—272.—Kāfirs Siahpouches.*—The article repeats some of the information given in previous articles above referred to. The Kāfir music noted by him "est du rythme trois quatre avec un mouvement de valse, et diffère complètement de la mélodie sarte en se rapprochant de la kirghize." In the discussion following the lecture it is said "Si les Kāfirs ont réellement une numération vigesimale, leur langue serait la seule langue indo-européenne ayant une numération semblable."

CENTRAL ASIA, *being a review of several books.*—*Quarterly Review, 1873.*—All the scanty vocabularies professing to represent the languages of the Kāfirs, Kohistānis, Pashais and other pre-Afghān tribes of that mountain country shew a good deal in common with a good deal of divergence. * * * * * Hear again the accurate Elphinstone, "There are several languages (dialects ?) among the Kāfirs, but they have all many words in common, and all have a near connection with the Shanskrit. They have all one peculiarity, which is that they count by scores instead of by hundreds, and that their thousand, (which they call by the Persian or Pushtu name), consists of 400 or 20 score." It is suggested that the Ashpins of Kāfiristān may be the Aspasii, and the Ashkins the Assaceni of Alexander's historians.

CHURCH MISSIONARY INTELLIGENCER, *see* FAZL HAQQ.

CUNNINGHAM, SIR A.—*Ladākh, Physical, with notices of surrounding countries, 1854.*—Contains tables of comparison of various Alpine (Himalayan) dialects.

COURT, M. A. (Ancien élève de l'école Militaire de Saint Cyr, and in the army of the Maharajah of Lahore).—*Alexander's exploits on the Western Banks of the Indus. Translated from the French for Journal Asiatic Society, Bengal, 1840.*—His local information is based on the reports of men obtained at Peshāwur to spy out the country secretly.

He thinks the Mount Mahram, en route from Ashnagar to Bunēr, and 12 koss from Ashnagar, may be Mount Meros of Arrian, and Nyssa, the present Achtnaggar, though there are probabilities against it.

It is said one Kirkat, a Kāfir, once ruled the country near Dir, from which the Kāfirs were ejected by Mahomedans.

It was reported to him that "a city called Massanger, known also by the name of Maskhinē, exists on the Southern Frontier of Kāfiristān close to Baba Kara, 12 koss from Bājāor, and 4 koss from Mount Mahram. The tribe called Assaceni exists in that country."

DOWNES, E. (C.M.S., Peshāwur).—*Kāfiristān, an account of the country, Lahore, 1873.*—Contains a collection of 170 words prepared from vocabularies by various persons. The dialect is not stated. The words differ considerably from my collection.

DOWNES, E., and JOHNSON, E. C.—*On the Siāh-pōsh Kāfirs, Church Missionary Intelligencer, Volume X, 1874.*—A summary of remarks on Kāfiristān. The above contains hardly any words in any Kāfir dialect.

ELIOT, SIR H. M.—*History of India as told by its own historians, 1871, Volume III, page 389, "Malfūzāt-i-Timūrī."*—Shows the invasion of the country of the Kators and Siāh-poshes from Paryān; mentions one village named Shokal and another Jorkal. Their ruler is Adalshu or Udashu. Their language is distinct from Turki, Persian, Hindi, or Kashmiri. On reaching Khāwak, Timūr repaired an old fort.

Timūr* ordered an engraver in stone to cut an inscription somewhere on those defiles "to the effect that I had reached this country by such and such a route in the auspicious month of Ramazān A. H. 800" = May 1398.

In Volume II, Appendix, page 407, he thinks the body of troops known as Kators, organised by the Ghaznvide Sovereigns, the Kators of Kāfiristān, and the Kators of Kumāon may be connected.

* In Colonel Tanner's lecture on the Chuganis, (R.G.S., London), it is observed that it is quite impossible to make out the geography of Timur's routes in Kāfiristān.

He mentions the Yuetchi (Tartar) invasion over the Hindū Kush into Afghānistān and Peshāwur. Chinese writers say that about 160 B.C. the Yuetchi, (driven out by the Hioung-now), established themselves in Transoxiana.

Shortly after, the Yuetchi chief, Khieou-tsieou-hy, proclaimed himself king of all the countries between the Oxus, Hindū Kush and Little Thibet. Subsequently the Yuetchi Monarch Ki-to-lo descended south of the Hindū Kush to invade India about 200 A.D.

Here we seem to have the origin of the name Kator, * * * * on the very site of the modern Kāfiristān or land of the Siāh-poshes.

ELPHINSTONE, HON. M.—*Account of the Kingdom of Caubul and its dependencies, 1839. Appendix C.*—The Caufirs count by scores, not by hundreds. Their thousand, (which they call by the Persian and Pushtu name), consists of 400 or 20 score. This derivation of their language seems fatal to the descent of the Caufirs from the Greeks.*

FAZL HAQQ and NORULLA.—*Afghān Missionaries in Kāfiristān. Church Missionary Intelligencer, December 1878, p. 724; being a reprint of an article published in 1865.*

This gives a sample of a popular Kāfir song. A man in the village of Shīnu has sold his son to Mahomedans. When the boy has grown up, he kills 14 Mahomedans, escapes to his home, and the mother in proud delight sings the following song:—

Parolē bēlē batō warmē lawē
Badal lowe bēlē amī batō lou sousawe.
Ura pras sagor aman batō warmē lawē
Awār paras dandako partus tatakotawe.
Pa shērīstan gangare sūtā.

“Well done, my lad! Well hast thou fought!
 My old blood was drying up for grief for thee,
 When thy father sold my high-spirited boy.
 And thou hast killed fourteen men and come home again,
 With the bells tinkling on thy feet.”

This apparently is the language spoken at Shāiderlam or Shīno Begura, Nikera, etc. It is not stated what is the dialect. It does not tally with my collection.

* Mullāh Najib made a vocabulary of Kāfir words which was said to have been translated by Irvine. I have failed to trace this. Some writers have asserted that the Mullāh never penetrated beyond the Nimcha country.

GARDNER, ALEXANDER, COLONEL.—*Memoirs of. London, 1898.*—States the Therbah tribe, who live ten days' march west of Kāfiristān, intermarry with the Kāfirs Siāh-pōsh. Colonel Gardner, about 1826 A.D., visited the Khilti (Kti ?) race of Kāfirs, (outer range and northern crest of Hindū Kush), and got as far as the Ghour-i-pir Nimchu. There were shown to him "two marble inscriptions with Arabic characters engraved on them, said to have been presented by two kings who reigned at Delhi, viz., Mahomed Ghorī, and Shāhbudin Ghorī. There was likewise a large slab of green marble, also with an inscription, said to have been presented by Timūr in person, when he attempted to invade Kāfiristān, but got no further than this point. This memorial was erected in 1398."

* * * * *

According to the Pir, Scythia was the original cradle of the Kāfir race, and they claim one of the kings of the dynasty of Cyrus as their founder.

The whole of Badakhshān formerly was held by the Kāfirs.

In 1193, when the Mahomedan Government of India was founded, Kāfiristān was broken up, and Badakhshān was the name given to that part from which the Kāfirs were expelled.

Colonel Gardner again visited Kāfiristān about 1829 A.D., but, unfortunately, the copious notes and diary which he made have been lost. He was informed that, about 1770 A.D., two Europeans (R.C. Missionaries) had resided and died in Kāfiristān.

GHEYN, VAN DEN.—*Le Yidghah et le Yagnobi. Bruvelles, 1883.*—La méthode de numération vigesimale n'est pas d'origine aryenne. Empruntée aux populations autochtones des Khaças (les Haspioi d'Herodote et les Kasioi de Ptolémée) et encore en usage chez les Khajūnas ou Boorishkis des Cantons de Yassin, Hunza, et Nagir, elle a fait invasion dans un certain nombre de dialectes eraniens de l'Hindou Kusch.

GOES, BENTODE.—*Purchas S.; his Pilgrimes, Part III, 1625.*—Although nothing regarding the language is recorded, it states that Benedictus Goes "equipped with a table of moveable feasts till the year A.D. 1610 left Lahore in Lent 1603." When in the neighbourhood of Peshāwur he was informed that "thirtye days off was a Citie named Capherstam (Kāfiristān) into which the Saracens are not permitted entrance, and, if they enter, are put to death. But merchants are admitted their Citie, yet not their Temples. Hee said the inhabitants of that region goe to Church all of them in black * * * Heroby Goes supposed that

they were Christians," an idea which Marco Polo also seems to have entertained.

GRIERSON, G. A. (PH.D., C.I.E., I.C.S.).—*Linguistic Survey, Government of India, Calcutta, 1899. The Kāfir Languages, outlines of Bashgali, Kalāsha, and Wasī-Veri or language of Veron. (Advanced proofs.)*—The Siāh Pūsh Kāfirs, N. and N.W. of Kāfiristān, all speak varieties of one language, of which the Bashgali may be taken as a type.

Some of the Kāfir dialects, (those specified by Sir G. Robertson,) show sporadic instances of agreement with the Iranian languages, but the general phonetic structure of most of them is Indian. Their grammatical structure, however, varies from any Indian language. Seven pages are given to the Bashgali dialect and nine pages to the Wasī-Veri or language of Veron, (which is now written for the first time,) and ten pages to words and sentences in five languages including Bashgali and Wasī-Veri.

GRIERSON, G. A. (PH.D., C.I.E., I.C.S.).—*Linguistic Survey, Government of India, 1900. Pashai, Laghmānī or Dēhgānī. (Advanced proofs.)*—The Pashai dialect is closely connected with Gewar-bati and Kalāsha, and has interesting points of relationship with Bashgali and Wasī-Veri.

The infinitive of the verb, as in Khowār, ends in *k*.

The specimen translation of the story of the Prodigal Son seems to me to have far greater affinity to Khowār than to Bashgali Kāfir.

About 23 per cent. of the words are identical with, and 17 per cent. somewhat similar to, the Waiguli of Lumsden and Burnes, and about 60 per cent. seem quite different.

GRIFFITH, W.—*Journal of travel. London, 1847, Vol. I, p. 458.*—Contains a short account of the Kāfirs from personal interviews near Katoor, (a short way N.W. of Chigar-serai), with Kāfirs from Arunsha, etc., and gives a vocabulary of 64 words. The dialect is not stated. The author says, "the mixture of Hindūstānī names is very curious indeed, particularly those names of things which, from being indigenous, one would suppose would have indigenous names." Some of his words are Chitrālī, others Persian; about one-third of his words agree with mine.

DE GUIGNES.—*Histoire Générale des Huns, des Turcs, etc. 1758.*—Tamerlan fit graver sur les marbres l'histoire de son expédition avec l'époque de l'Hégire et celle dont se servent ces Barbares.

HOLDICH, COLONEL, T. H., C.B., C.I.E., Royal Engineers.—*Geographical Society Journal, Vol. VII, 1896. "Origin of the Kāfirs of the Hind. Kush."*—Major Deane, C.S.I., has lately discovered some strange inscriptions

on stone slabs in the Indus valley, east of Swāt, which have been examined by a Congress of Orientalists who can only pronounce that they are in an unknown tongue. Possibly they may be of a vast age, for the opinion is pronounced that they recall a Greek alphabet of Archaic type, and it is a possibility that the characters inscribed may prove to be the forgotten form of the Nyssœan dialect.

In a verse of a Kāfir war hymn quoted in the article, (one of a classical and Bacchic type), the references show that the Kāfirs owned part at least of Badakhshān, and revered the hill Meros, the mountain of Bacchus near Nyssa.

Kāfiristān has only been partly explored. Who can say what may be discovered in future explorations? The Kāfirs may perhaps in the future be proved to be "the modern representatives of that very ancient Western race, the Nyssœans, so ancient that the historians of Alexander refer to their origin as mythical."

HUGHES, REV. T. P., and SYED SHĀH, Munshi.—*Account of a visit of the latter to Kāfiristān. Church Missionary Intelligencer, July 1883.*—"To-day was the Kāfir Sabbath or Sunday, Aggar. No work is done on this day by men or women." The few Kāfir words which are given, all correspond with those in my collection.

JUKES, WORTHINGTON, REV. D. (late of C.M.S.)—*A manuscript vocabulary (about 30 pages) of Kāfir words and sentences, names of men, women, villages, rivers, etc., taken a few years ago, from a Kāfir who had left his country, for Laghmān, six years previously.*—This collection agrees very fairly with mine, though some of the grammatical renderings differ.

In this collection Kāfiristān is rendered by *Katon gīl* (*gol, gul?*) "the Kator valley" (?).

KLAPROTH.—*Tableaux Historiques de l'Asie, 1876, p. 132, etc.*—The language of the Petits Yue-tchi was identical with that of the Kiangs or Thibetans. The ancients knew them as the Indo-Scythians. Their capital was Kian-chy-tching, and their chief abode, south of the Oxus, known as Koei and Gooi.

LASSEN, C.—*Indische Alterthumskunde, 1867.*—Has very interesting chapters on the history of the countries near the sources of the Upper Oxus.

LEECH, R., LIEUT., R.E.—*Journal Asiatic Society, Bengal, August 1838, and Transactions, Bombay Geographical Society, Vol. I.*—This contains a vocabulary of Pashai words—168 words, 20 numerals, 9 short sentences—

spoken by the inhabitants of Mandal, Chitela, Parenā, Kūndī, Seva, Kulmān. About one-sixth agree somewhat with my collection of Bashgali, and about one-third are common to Urdū or Persian, as, *ghoda*, *ghodā*, horse, mare; *gāl*, abuse; *dāru*, powder; *gom*, wheat.

The numerals 1 to 20 are in many cases almost identical with Persian or Urdū; and one-eighth of the words agree with Lumsden's Waiguli.

Mr. J. Bird observes (Bo. Geo. Soc., Vol. I, p. 403) the Pashai language is of special interest in connection with the Pasiani, who, with the Asii and others, overturned the Greek Kingdom of Bactria 125 B.C. He thinks the languages of Kāfiristān, Pashai, Chitrāl have a common origin in a Sanscrit or Persian language, probably the Zend.

LEITNER, DR. G. W.—*Languages and Races of Dārdistān, 1877.*—Treats of the Kalāsha * language, not of the dialects spoken by people in Kāfiristān proper.

LEITNER, DR. G. W.—*Lecture on the Bashgalis and their language. —Journal United Service Institute (Simla), 1880.*—This treats of the Kalāsha dialect, i.e., the language spoken by the Kāfirs who reside, not in the Bashgal valley of Kāfiristān, but in Chitrāl territory and are subjects of the ruler of Chitrāl. It has a fairly close resemblance to the Chitrālī dialect or Kho-wār, including the infinitive of the verb which, (as in Kho-wār,) ends in *k*.

LEITNER, DR. G. W.—*Dārdistān in 1866, 1886, and 1893.*—At p. 33 is a Bashgali prayer in the Kalāsha dialect. It is largely Chitrālī and Urdū. Dr. Leitner says, (in regard to the word Kator), Bāba Āyub, a Khorassāni adventurer, established the Chitrāl dynasty and took the name Kator, whence the dynasty is called Katori. Kator has been said by some to be Kitolo, the king of the great Yuetchi, about 420 A.D., who conquered Balkh.

LEITNER, DR. G. W.—*Kāfiristān and the Khulifa Question, 1895.*—Considers the Kāfirs must be ancient Greeks.

Recently the Afghāns have destroyed over 150 temples with innumerable ancestral carvings showing Greek traditions.

LEITNER, DR. G. W.—*Journal Society of Arts, 1897.*—There is much yet to learn about Kāfiristān. Alexander the Great advancing against Nyssa,

* Sir H. Rawlinson (Journal R. G. S. XLII of 1872) says the Sanscrit Kalika, "dark-coloured," (from which possibly the word Kalāsha arises), may be the origin of the term *Sīāh pōsh* (wearing black) and possibly may be the Calcias of Goos.

the heart of Greek Kāfiristān, discovered its inhabitants to be descendants of very ancient Greeks. The Kāfirs are essentially pagan of the classical type, and more resemble Europeans than any Asiatic race.

LUDWIG, GEORGE VON —. — *Travels through Upper Asia from Kashgār, Tashbalyk, Bolor, Badakhshān, Vakhān, etc.* R.G.S., 1866.—This work has been described by some noted geographers as untrustworthy.

He gives certain Kāfir words, *e.g.*—

<i>Imra amu,</i>	God's house, Temple.
<i>busito,</i>	bustard.
<i>gabsu,</i>	copper.
<i>danep,</i>	goat's wool cloth.
<i>marilpan,</i>	golden.
<i>yashi,</i>	jasper.
<i>omimir,</i>	spring fog.
<i>Imra bolli ! Gish bolli,</i>	exclamations.

He mentions a dialect known as Gobi.

He says he saw a stone pillar with an inscription on it in the valley of Luimka near Mustopan, (village of the Chashur Gobis). It is not stated what were the characters. Possibly this was not in Kāfiristān.

LUMSDEN, SIR H. B.—*Mission to Candahar, 1860.*—This gives a list of about 1,500 or 1,600 words and 19 short sentences in the dialects of Traieguma* and Waigul. A great many differ from the Bashgali of my collection. The infinitive of the verb in his collection ends generally in *n*, but sometimes in *m*, *k*, *i* or *h*. This termination being rejected, a root is left which sometimes coincides with the root in my collection, such as that of,—“to catch,” “beat,” “do,” “drink.” He says it is evident many of his words have Sanskrit roots. The article contains no grammar.

MCCRINDLE, J. W.—*Ancient India as described by Ptolemy.* Calcutta, 1885.—The Sakai were located east of the Sogdiani, under Mounts Askani-mia and Komedus, of which the ascent lies in 125°, 43°. Ptolemy describes them, (*vide* Ptolemy's map No. 7), as nomadic, dwelling in woods and caves. Their tribes were the Karatai and Komaroi, both along the Jaxartes; Komedai† residing in mountains; the Massagetai‡ along the range of the

* Traieguma in his map is 16 miles north of Chigar Serai, and Waigul is 16 miles further north.

† Some say the Komedai whose valley was located in 130°, 39° were the ancestors of the Kāfirs. A critic in the *Times* says the Kāfirs may be identical with the Sibae of Strabo. See the article Sibae in Dictionary of Greek and Roman Geography by W. Smith, D.C.L., LL.D.

‡ Mæso Gothic *Maiza* and Yuetchi *Geta*.

Askatangas *; the Graynaio Skythai; Toornai; and Byltai near Mount Imaios, *i.e.*, Baltistān or Little Thibet. The Sakai therefore appear to have been the mountaineers of Kāfiristān, Badakhshān, Shignān, Roshān, and Baltistān. Their boundaries were: west, the Sogdiani; north, Skythia, along the line parallel to the Jaxartes, so far as the limit of the country which lies in 130° E. and 49° N.; east by Skythia along the meridian lines prolonged from thence and through the adjacent range of mountains called Askatangas, as far as the station at Mount Imaios, whence traders start on their journey to Seres, and through Mount Imaios as it ascends to the north as far as the limit to the country, *viz.*, 143° E., 35° N.; south by Imaios itself along the line adjoining the limits that have been stated.

Beyond the valleys at the foot of mountains Askanimia and Komedus and the village which they call Lithinon purgon "stone tower," (lying in 135°, 43°), lies the very long road by which traders pursue their journey towards Seres, Serica (?).

McCRINDLE, J. W.—*Invasion of India by Alexander the Great. Westminster, 1896.*—The districts through which Alexander passed are now called Kāfiristān, Chitrāl, Swāt, etc. "It is more difficult to trace in this than in any other of his campaigns the course of his movements, and to identify with certainty the various strongholds which he attacked * * * A glance at the labyrinth of mountains and valleys which occupy the whole space in question in the best modern maps will sufficiently show how utterly bewildering they must have been to the officers of Alexander, who neither used maps nor a compass, and were incapable of the simplest geographical observations." (Page 61.)

McNAIR, W. W. (F.R.G.S.).—*Explorations in part of Eastern Afghanistan and Kāfiristān, 1883.*—This gives a vocabulary of about 108 Kāfir words, 28 numerals, and 7 short sentences. The numerals agree with mine, as do half the words, and most of the grammar of his sentences. Some of the words tally with those of Sir H. Lumsden and Sir A. Burnes (Waiguli). Many are different from any Kāfir collection which I have seen, or from Sir A. Burnes' Pashai collection. The monument ordered to be erected by Timūr was reported in 1883 to be in existence between the forts of Pushian† and Kurban.

MASSON, CHARLES.—*Narrative of various journeys in Belochistān, Afghanistan, etc., 1842*, see also in *Bombay Geographical Society's transactions*

* The central syllable is the Turkish word *Tagh*, mountain.

† If so, it is close to Khāwak and on the fringe of, if inside, Kāfiristān.

Vol. V.—It is not until 1399 A.D. that the *Siāh-pōsh* are recognised by name. He refers to the “*Kāfir epocha*” which Timur discovered (*vide* Timūr,) and the interest as to whether the *Kāfirs* still preserve it; and notes the fact that Timur’s Expedition was hardly a conquest, as he had to beat a hasty retreat. He alludes to Baber’s Expedition to Birain (probably Veron), and notes that from that time up to Elphinstone’s Account, 1839, nothing is heard of the *Kāfirs*, except the erroneous accounts, (1603), by Goes.

MOHUN LALL.—*Travels in Punjab, Afghānistān, etc., London, 1846.*—Contains a notice of the *Siāh-pōsh* *Kāfirs*, but very little as regards their language.

MOORECROFT (WILLIAM) and TREPECK (GEORGE).—*Travels in the Himalayan Provinces, etc., etc., Kābul-Kanduz, Bokhāra, 1841.*—The district of Gilgit is inhabited by Dardus, evidently the *Dāradas* of Sanskrit geography, and *Daradce* or *Daradrce* of Strabo. They are also no doubt the *Kāfirs* of the Mahomedans, although they have of late been nominally converted to Islām.

MULLĀH NAJIB.—In “*Kingdom of Cabul*” (Elphinstone) it is stated Mullāh Najib wrote a vocabulary (translated by Irvine) of the language at *Kāmdēsh*. I have failed to trace it in London.

NORRIS, E.—*Journal Asiatic Society, Bengal, 1862.*—This collection of about 90 words obtained from a *Kāfir* in Tehērān is considerably different from my vocabulary, but about one half agrees, in a measure, with the collection of Burnes and Lumsden. In his collection one hundred is *chal*, and one thousand, *hazār*. His infinitives end in *s*, as, *veeyans*, to beat.

NORULLA, *see* FAZL HAQQ.

PAUTHIER, M. G.—*Le Livre de Marco Polo, dictated in 1298. Published, Paris, 1839.*—“Il est voirs que dix journées vers midi loings de Balacian, une province qui s’appelle Bacion, qui ont langue par eus et sont ydolastres et sont brunes genz; ils scevent moult d’enchantement et d’art diabolique. Ils sont malicieuse gent et sage de leur coustumes. Cette province est moult *charde* (froide?). Leur viande est char et ris.” Pauthier, in a foot-note, argues that Bacion must have been Paschiai* in *Kāfiristān*, with its dialect known as Pachai (Bachai). He refers to a statement of the Emperor Bāber regarding a small river “flowing from

* Masson thinks this cannot be the case.

the west, which traverses Pich,* a country of Kāfiristān. When I took Chigar Serai the Kāfirs of Pich came to their aid, men who were great drinkers of wine; they fear neither God † nor man, and are heathenish in their customs." Pauthier says: "the Bacia of Marco Polo and Pich of Bāber are probably one and the same."

PRITCHARD, J. C.—*Researches into the Physical History of Mankind, 1844, Volume IV, Chapter XII, Section V. Of the Siāh Pōsh or Kāfirs of the Hindū Kush*.—Their language is nearly allied to the Sanscrit. The Laghmāni or Dehgāni language is said to be a Kāfir dialect. The Siāh-pōsh, judging from their language, "belong to the Indian race, and the language which has long been a learned and dead language in Hindūstān is still preserved in a peculiar dialect among the mountaineers of the Hindū Caucasus."

There is strong evidence that the Sanscrit language, or a peculiar modification of it, was the idiom of the ancestors of the Kāfir race.

He gives a vocabulary of 23 words of the Siāh-pōsh, which very much resemble the Sanscrit. Twenty of the words are the same as those in my vocabulary of sentences.

This book quotes a communication by Ritter to the Berlin Geographical Society, May 1839, "Einige ethnographische Mittheilungen über die Siāh Pōsh von Alexander Burnes" printed in the "Monatsbericht über die Verhandlungen der Gesellschaft für Erdkunde."

In the latter paper are some remarks by Professor Bopp on specimens of the Siāh Pōsh language.

DE QUATREFAGES.—*Histoire générale de la race humaine, Paris, 1889.*—He classifies the Siāh-pōsh as—

Trunc,	blanc ou caucasique.	Famille,	Hindoue.
Branche,	Aryane.	Groupe,	Mamogi.
Rameau,	Indo-Européen.		

RAVERTY, CAPTAIN H. G.—*On the languages of the Siāh-pōsh Kāfirs.*—*Journal, Asiatic Society, Bengal, 1864, p. 267.*—Disagrees with Dr.

* Pich, is believed to be Kama in modern maps.

† Colonel Yule says the Pashais, though now Mahomedans are reckoned among the aboriginal tribes of the country, which the Afghans are not.

Trumpp in various essentials. It is not stated which of the Siāh-pōsh dialects he employs. He thinks his collection of about 150 words, and those of Mr. Norris and Sir A. Burnes, tally, generally speaking. Raverty's collection of words and construction of sentences do not agree very well with mine. He gives a short list of words in the Pashai dialect, spoken in the country south-west of Kāfiristān. Nearly all these words are contained in Leech's collection of 1838: about one-third are similar to his (Raverty's) Siāh-pōsh words. About half his Siāh-pōsh words and about half his Pashai words agree with the Waiguli of Lumsden. He says the Pashais are the aborigines of the country.

RAVERTY, MAJOR H. G.—*Kāfiristān and the Kāfir Tribes*. *Calcutta Review*, July 1896.—Contains an excellent outline of the history of Kāfiristān, the Hinduān-i-Kator and the Siāh-pōsh tribes. The Kāfiris of Tibbat are also referred to.

ROBERTSON, SIR G. S., K.C.S.I.—*Kāfiristān and its People*. London, 1895, and *The Kāfirs of the Hindū Kush*. London, 1896.—The conclusion is arrived at that the dominant races of Kāfiristān, the Katirs Kām, and Wai, are descended from the old original population of East Afghānistān who refused to accept the Mahomedan faith about 950 A.D. Traditions are recorded that the Presuns are an aboriginal race; that the Kām were originally Sālārzaïs or Koresh; that the Kāfirs extended as far as Swāt, and that the Kalāsh extended to Gilgit. They have no admixture of Tartar blood.

The following is his list of tribes:—

	Katirs of Bashgal Valley, 12 villages.			
	Kti or Katwār,	2	do.	
1. Katirs	Kulam,	4	do.	
	Rāmgalis or Gabaraks, on borders of Afghānistān.	24	do.	
2. Mādngāl,		3	do.	
3. Kashtān or Kashtor,		1	do.	
4. Kām (Bashgāl and other valleys),		7	do.	
5. Ishtat,		1	do.	
				Siāh-pōsh.

- | | |
|--|---------------|
| 6. Presun or Viron; a very ancient people, inhabiting 6 villages, speaking a language different from the Siāh-pōsh, a language which, according to the Kām opinion, "no one can ever learn." They differ from the Wai or Ashkun. | } Safēd-pōsh. |
| 7. Wai; in 10 villages; their language differs from the Siāh-pōsh or Presun. | |
| 8. Ashkun; in 2 villages; their language is somewhat like the Wai. | |

"That the Kāfirs are made up of different races, appears certain: that they have no admixture of Tartar blood seems obvious; that they came from the west, or at least the great majority of them, is their own fixed idea and is more than probable."

Describing the women's head dress and its appurtenances he says, "I have seen on the brass thimbles short English expressions such as 'For a good girl.' These were the only printed or written words I ever found in Kāfiristan."

ROBERTSON, SIR G. S.—*Manuscript vocabulary of words, outlines of grammar, and sentences, and idioms; Kāfir into English, 1896-7*.—This is the most comprehensive collection which I have seen, and contains many valuable idioms. I understand that in all essential matters Sir G. Robertson's collection agrees with mine.

SĀDĪK ISFAHĀNĪ.—*Geographical works of*.—No. II.—*Takwīm-al-Baldān*. London, 1832.—This, (written about 1635), mentions Katūr (or Siāh pōshān, the country of persons who wear black clothes), situated on the confines of Kābul.

SYUD SHĀH, Munshi, vide HUGHES, REYD.

TANNER, MAJOR.—*Kāfiristān and the Kāfir language*. Pro. R.G.S., Vol. I of 1879, p. 713.—The language of the Chuganīs is like that of the Kāfirs.

Mr. W. Jenkins, Assistant to Sir L. Cavagnari in Kābul, was, at the time of his death, employed in working up the language of Kāfiristān.

TANNER, COLONEL H. C.—*Notes on the Chuganīs and neighbouring tribes of Kāfiristān*. Pro. Royal Geographical Society, 1881, p. 279.—In the preparatory remarks on the above lecture, Dr. Cust stated that the purely philological portion of Colonel Tanner's notes was reserved to be dealt with by Dr. E. Trumpp (Professor of Munich), and would be published by the Royal Asiatic Society. Colonel Tanner gives a few

sentences "in the language of the Kāfirs as near as I have been able to pick it up." These exhibit 25 words, some of which are Urdū, others Sanskrit. The grammar does not tally with mine. It is not stated what dialect was employed.

By the kindness of Dr. Cust I have been able to inspect Colonel Tanner's collection of manuscript papers on the Dehgāno or Darah Nūri dialect of the Laghmān language and on the language of the Sañu Kāfirs.

The Darah Nūri collection consists of about fifteen foolscap pages of words and sentences. Many words are similar to the Persian; a few only, including the system of numeration, *e.g.*, *painjwea* (5×20), are similar to those in my Bashgali collection. The grammar differs from mine, the infinitive ending in *k*.

The collection of specimens of the language spoken by the Sañu or Wām tribe of Lāl Kāfirs, (as taken down from a man of the Chuganī tribe), comprises about 170 words and 70 short sentences, as spoken in "Sañuglam, a town situated at the head of a valley that flows Northward from the Kund Mountains into Darah Pech. The Sañus are enemies of the neighbouring tribes of Katawār Kāfirs, and do not understand their language."

About one-third of the words are very similar to those in my collection. The terminals of some tenses of the verbs (notably the future) agree with my examples.

About half of the words, as shown in a comparative table drawn up by Professor E. Trumpp, who recently saw the collection, agree more or less with the words in his work referred to on p. 182.

About twenty per cent. of the words are similar to corresponding words in the Waiguli collection of Sir H. Lumsden.

Hardly any of the words correspond with the Wasī-Veri or Veron language as recorded by Dr. Grierson.

TERENTIEF.—*Russia and England in Asia. 1875. Translated by Daukes, Calcutta, 1876.*—He gives a specimen of the Bolor or Kāfir language (see Appendix IV). It does not correspond with my collection. Terentief says the Siāh-pōsh style themselves Bolors; he thinks they are descendants of 20,000 slaves (Sklabinoi) who emigrated in 664 A.D. to Syria, and that Russia is therefore specially interested in them, an hypothesis which his translator and other critics consider untenable.

TIMŪR BEG.—*History of, by Cherefeddin Ali; translated into French by Mons. Petits de la Croix*—Timūr invaded the country of the Ketuers

and Siāh-pōsh in A.D. 1398. The difficulties encountered in getting the horses over the Kāfiristān Hills are well described. Timūr observes : "The infidels of this country were as strong as the giants of the people of Aad; they go all naked: they have a peculiar language hitherto unknown which is neither Persian, nor Turkish, nor Indian, and know no other than this: but for the inhabitants of some neighbouring places, who are found there by chance, and having acquired their language can act as interpreters, no one could understand them. Their kings are known as Oda and Odachouh." On the Siāh-pōsh men promising to abjure idols and embrace the Mahomedan religion, Timūr gave them clothes and encouraged them with affectionate speeches. But these wretches, whose hearts were as black as their garments, fell on one of his regiments, which they almost annihilated. Timūr's army then put to death a large number of the Kāfirs, carrying away women and children. They built towers on the top of the mountain and end of the bridge, with the heads of the traitors who had never bowed the head to adore the true God.

Timūr ordered to be engraved in marble the history of his action, month of Ramadān, A.D. 1398, and he added the peculiar "epocha" which this people used.

The pillar so inscribed gave the greater pleasure to Timūr, as these people had never been conquered by any king, not even by Alexander the Great.

Caouc is mentioned as a town of the Ketuers which Timūr rebuilt.

Besides the words above quoted, he gives no specimens of the language as then spoken.

TOMASCHKE.—*Central-Asiatische Studien*: I, *Sogdiana*, 1877. II, *Die Pamir-Dialekte*, 1880. Published in the *Sitzungsberichte, Imperial Academy, Vienna*.—Has 3 curious ancient maps of the countries which bound Kāfiristān north and east and west. The Kalāsha dialect is the bridge between the cultivated Arnya* and rough west Kāfir dialects. It has many traces, though rough, of the old Veda dialect. The book has interesting remarks tracing some of the Kalāsha and Bashgali words to their origin.

TOMASCHKE.—*Art. in Enc. Ersch. and Gruber*, 1882 (quoted by Mons. G. M. Capus in "*Le Kafiristan et les Kafir Siāh-pouches*." *Revue Scientifique*, 1889).—The Kāfir is a Prakrit language; it has a predilection for nasal vowels, "aspirations et cerebrals," with one peculiarity, *vis.*,

* Arnya, the language spoken in Chitrāl, Yassin.

the frequent omission of a final *r*.* The Kāfirs count by twenties, as is the case in all the languages of the Pāmirs and Hindū Kush. Thus they have a common non-Aryan base.

The Kāfir language and Chitrālī, compared with the Prakrit literature of Central India, have conserved some of the most ancient forms of the Aryan epoch.

TRUMPP, REV. D. PHIL.—*On the language of the so-called Kāfirs of the Indian Caucasus. Journal Royal Asiatic Society, Vol. XIX, 1862.*—His opportunities for conversing with three Kāfirs, (which dialect is not stated,) “extended to a few days or rather hours.” The words collected and the grammar, (notably the pronouns, some numerals, and the peculiarity of the future tense of the verb,) differ a good deal from my collection. Burnes, Raverty, and Trumpp are at considerable variance. About 36 per cent. of Dr. Trumpp’s words agree with the Waiguli of Lumsden and Burnes.

Dr. Trumpp remarks, “The Kāfir tongue being a pure Prakrit dialect, separated from its sister dialects since the irruption of Mohammedan power, in the tenth century of our era, is of the greatest importance to Indian philology, as we have a very imperfect knowledge of the common dialects then in use in India. We may fairly infer that the dialect of the Kāfirs has been preserved to us pure or very little altered in the course of time, as the Kāfirs were quite cut off from all connexion with the other Indians, and hemmed in on all sides by impassable mountains, which enabled the fugitive race to defend their independence against all assaults on the part of the savage Pushto tribes which were settling down in their ancient seats.”

Dr. Trumpp thinks the words collected by Sir A. Burnes are not Kāfir words but Kohistāni. He observes that, whereas in the Prakrit dialects of India, the adjective agrees with the substantive in gender and case, the Kāfir seems to incline rather to the Iranian than to the Prakrit of India. He doubts if nouns have any gender; adjectives are not subject to change for gender and case.

He remarks on the rarity of aspirates, showing an affinity to Iranian and Pushto.

He says the instrumental case is used. In the singular it is the same as the Nominative. In the plural it is formed by adding *ē*.

* See Grammar, paras. 22, 23.

UJFALVY, CH. E. DE.—*Les Kafirs Siapoohs. Bulletins de la Société d'anthropologie de Paris, Sér. III. Vol. VI, 1883, p. 621.*—Les soldats d'Alexandre réfugiés dans les régions inaccessibles de la vallée du Kuner sont du domaine de la Fable, comme l'assertion d'un certain savant russe, M. Téréntieff, qui voulait y voir des proches parents des aïeux des Slaves.

* * * * * La vérité se dégage de toutes ces fictions et nous voyons que nous avons affaire, dans ces régions, à une espèce de Caucase, où les peuplades les plus différentes d'origine, de type, et de langue, se sont réfugiées pour se soustraire aux hordes barbares qui ont envahi successivement la Bactriane et la vallée de Caboul, etc. Pour le moment il y a quelque chose qui se détache nettement de toutes ces recherches; l'Hindou Kouch constitue une ligne de démarcation absolue entre deux groupes d'Aryens, qui, possédant certains points de contact au point de vue de la langue, sont séparés les uns des autres d'une façon absolue, par rapport à leur type physique. Leur patrie primitive n'a donc pas été dans ces régions et nous avons à chercher maintenant quelles sont les causes de cette similitude de langage à côté d'une dissemblance physique aussi prononcée.

UJFALVY, CHARLES E. DE.—*Les Aryens au Nord et au Sud de l'Hindou Kouch. Paris, 1896.*—Contains an interesting account of Kāfiristān, etc. Dārdistān in ancient times was part of the kingdom of the Sacæ, or Grunaii of Ptolemy, who adopted the Greek writing. This circumstance explains admirably the traces of Greco-Buddhist sculpture and those of Greek traditions in Baltistān and Kāfiristān.

VIGNE, G. T.—*Personal Narrative of a visit to Ghazni, Kābul and Afghānistān, 1840.*—The Kāfir custom of exposing their dead appears to bespeak for them a descent from the Guebers of Persia. In the appendix is a vocabulary of 50 words and 30 numerals, including "one thousand," 20 × 20. Many of the words agree with my collection.

WILFORD, CAPTAIN F.—*On Mount Caucasus. Asiatic Researches, Vol. VI, 1801.*—The term Caucasus, Koh-cas, applied to the mountains extending from India to the Euxine sea. The range was inhabited by Chasas. The mountains north-east of Cabul are the real Caucasus of Ptolemy. Cash-gar, or Chitrāl, (as well as Badakhshān), is in the possession of the Chinese. Cash-gar is also Cashtwār, Katwār or Outtore, which, however, differs from Kitwer or Catowr, which is 15 miles north-west of Chigerserai.

WOLFF, REVD. J. (D.D., LL.D.).—*Narrative of a Mission to Bokhāra, 852.*—The language of the Kāfir Seeah-posh s seems to be derived from the Sanskrit. A list of 9 words follows, most of which are in my collection.

"Upon the heights of Badakhshān, (the border land between Badakhshān and Kāfiristān), are four free tribes of Israel, those of Naphtali, Dan, Zebulon, Asher."

WOLFF, REV. J. (D.D., LL.D.)—*Travels and adventures of, 1861.*—"The Kāfir Seeah-posh call themselves "Seema." Wolff cannot help thinking they are the remnants of the tribes of Israel, for the Jews in Bokhāra, * * * * * (who assert that they belong to the ten tribes), say that these Kāfir Seeah-posh are their brethren, whose ancestors had entirely forgotten their law and fallen into idolatry, but into the ancient idolatry of the Philistines." They call God "Imrah," and worship the figure of a fish called Dagon. They have in their mountains the ten commandments written in stone, and their women observed the law of purification.

WOOD, JOHN.—*Journey to sources of the Oxus, 1872.*—He concludes that the Kāfirs are probably of the same race as the Tājiks, the points in which they differ being the result of physical causes, not of blood.

YULE, COLONEL H., C.B.—*In preface to "Journey to source of Oxus, (Wood), 1872."*—This gives a description of the expulsion of the Yuetchi Thibetans, about 162 B.C., by the Hiongnu to the Valley of Ili; and, about 1 A.D., one of their princes Kueishwang extends his rule over certain countries south of the Hindū Kush—(the Indo-Scythic dominion). About 300 or 400 A.D., the Yuetchis or Yethas revive: a great warrior, King Kitol or Kitaur, conquers five nations north of Peshāwur, including Swāt, and probably including Kāfiristān.

APPENDIX II.

*Translation of 2 Samuel xii, verses 1 to 6, in Persian, Pushto,
Bada~~khsh~~h, Khowār (Chitrālī), and Bashgalī.*

PERSIAN.

1. Wa Khudāvand Nathan rā nazd-i-Dāūd firistād wa nazd-i-wai āmada aorā guft ki dar shuharē dū mard būdand yakē daulatmand wa dīgarē fakīr.

2. Wa daulatmand rā gosfand wa gāo bī nihāyat bisyār būd.

3. Wa fakīr rā juz ek māda barraē kochak na būd ki ān rā khārīda wa parwarish dāda hamrāh wai wa pisarān ash buzurg mē shud az khūrāk-i wai mē khword wa az kāsā-i-o mē noshīd wa dar aghosh-ash me khwābīd wa bīrāe ash misl-i dukhtar būd.

4. Wa musāfirē nazd-i ān mard-i daulatmand āmad wa aorā haif āmad ki āz gosfandān wa gāwān i khud ba girad tā ba jihat-i musāfirē ki nazd-i wai āmada būd muhayyā sāzād; wa barra-i ān mard fakīr rā girifta barāe ān mard ki nazd-i wai āmada bud muhayyā sākht.

5. Angāh Khashm-i Dāūd bar ān shukhs afrūkh~~ta~~ shuda ba Nathan guft Khudāvand kasam kasē ki in kār rā karda ast mustājīb-i katal ast.

6. Wa chūn ki in kār rā karda ast wa hech tarahum na namūda barra rā chahār chandān bāed radd kunad.

PUSHTO.

1. Nō Khudāwand Nāsān Dāūd tah wāstāwuh, aw haghah waraghē wartah wuh ye wēl chi pah yawa kkhahr kkkh dwa sarī wū; lah dagho dwāro nah yo daulatmand aw bul khwār wuh.

2. Aw haghah daulatmand bēhadda dērē mēgē aw ghwā laralē.

3. Aw haghah khwār hētē shai nah lārah magar yawa warūkh ērrai chi dah pērodilē aw sātālē wah; aw haghah lah dah aw da dah lah tsāmīno sareh lowe shiwe wah; da dah lah nawarai ye khurala aw lah kāsī ye tskkhala aw da dah pah ghēg kkkh bah tsamlāstala aw da lūr pa shān ye wah.

4. Nō haghah daulatmand sare lah yo musāfir rāghē; nō haghah lah khpulo gadūro aw lah khpulo ghwāo lah ākhistalo nah zra sawe ukar che haghah musāfir che dah lah rāghalē wuh tiyārē ukarē; nō da haghah

khwār sari ērrai ye uniwulah aw haghah sari lah chi walah rāghale wuh tiyārah ye kralah.

5. *Nō pah haghah sari bāndi da Dāūd khapagī dērah garma shwula aw Nāsān tah ye uwi chi Yahwah hai dē chi daghah sare chi dā kār ye hare de zoi da marg de.*

6. *Aw da haghah ērri di tslor gūna war ugarzawi tsaka chi dah dā kār ukar au zra sawe ye u nah kar.*

BADAKHSHI.

The people of Badakhshān are stated to have adopted their present language during the last few centuries only. Until a few centuries ago it is said the Kāfirs ruled in Badakhshān.

The similarity of the Badakhshī language to Persian will be apparent from the translation of verse 3 of the preceding, kindly sent by Khān Sāhib Abdul Hakīm Khān.

3. *Az hamu luchik ghair az yak khurd barra chizē na būd ki hamu rā parwarish kardā ba amrahī-e khudish o bacha ā ish kalān mē shud az nāne hamu mē khurd ba kasa-ish āb mē khurd ba baghal-e hamu khab mē kard ba hamu dukhtar e khud wāri būd.*

KHOWĀR, translated by Khān Sāhib Abdul Hakīm Khān.

1. *Khudāi Nathan o Daud o nasa weshēstai hassa hattogho nasa giti liu prai i shakra ju mosh astani i wāli quwating birai i wāli chān birai.*

2. *Hassa quwating o kēri o chi lyutpongi be-nehāyat bo birani.*

3. *Hassa chān mosh o i tseq istri werkhu o sar ghair khor kya rakh no astai hattogho wāgh diti gani tan ta ha-lē astai hattogho o chi tagho gizhawān sum hal bitē borda oshoi hattogho jibarm-ār jiba oshoi ochi hattogho ghāna pia oshoi hattogho bits to poraoshoi oche togho te jūro chaqa saria oshoi.*

4. *I musāfir hassa quwating o nasa hai; quwating hatte giru musāfir o pachin tan kērian ochi lyutpongiān sar kya rakh gāni kushiko no khoshētai; hassa chān mosho werkhu o gani hassa musāfir ki giru oshoi hattogho te prai.*

5. *Hatte wakht Daud-o qakar hassa mosh-o-te hai, Nathan-o-te reitai, Khudāi o gōl kā ki haia korm kori asur hatte mosho māriko bash.*

6. *Hassa mosh ki haia kermo togho hardi no puli ki kori asur hattō werkhu o sar chōr hissa niād kori haottghe te achi diār.*

BASHGALI, translated by Khān Sāhib Abdul Hakim Khān.

1. *Imrā Nathan-e Daud tã namia: aske asket-tã giji karas*
 God Nathan David to sent: he him to speech made.
 "e grom tã du manje azamme, e manji arā azi, e kãnowa
 "one city in two men were, one man rich was, one of no account
 azi.
 was.

2. *Aske arā ste turtisō sharē gozhare belyuk azamme.*
 That rich(one) to flocks(?) goats cows(?) many were.

3. *Aske kãnowāni manje e ishtri waki azi,*
 That of-no-account man to one female lamb was
wāre kã na azi, aske, mări preti,
 other anything not was, it, money having given,
ingāti dor bisi aske mēsh aske ste pitra mēsh
 having taken nourished (?) him with him of children with
olu bunazi; aske ste yuwā tã je aske ste karudā pīnazi; aske
 big grew; him of food and him of cup did drink; him
ste pazhi pshunazi; aske ste ju bamri azi.
 to bosom in did sleep; him to daughter like was.

4. *E vischā aske arā manje tã ōze; aske arā manje*
 One traveller that rich man to came; that rich man
amoste turtisō sharā dā gozharā dā aske vischā gō
 own of flocks(?) goats of cows of that traveller for
pretstagē bidile na kra; aske nāluzwa manje ste waki
 to give (?) not made; that poor man from lamb
ingāti amu tã ōziste manje pta."
 having taken house to having come man (to) gave."

5. *Aske wēl tã Daud-e aske manje putēr wazhe kra.*
 That time at David that man upon wrath made.
Nathan tã wilaya "Imrā dugō ku inē kudum karessa-bā
 Nathan to said "God for! he who this work shall have done
*janastaz.**
 shall die.

6. *Aske gitē kudyum karessaba je shizhik na*
 He (who) such work can have done and mercy not
zaress shito parē aske perla."
 knew four fold to him shall give."

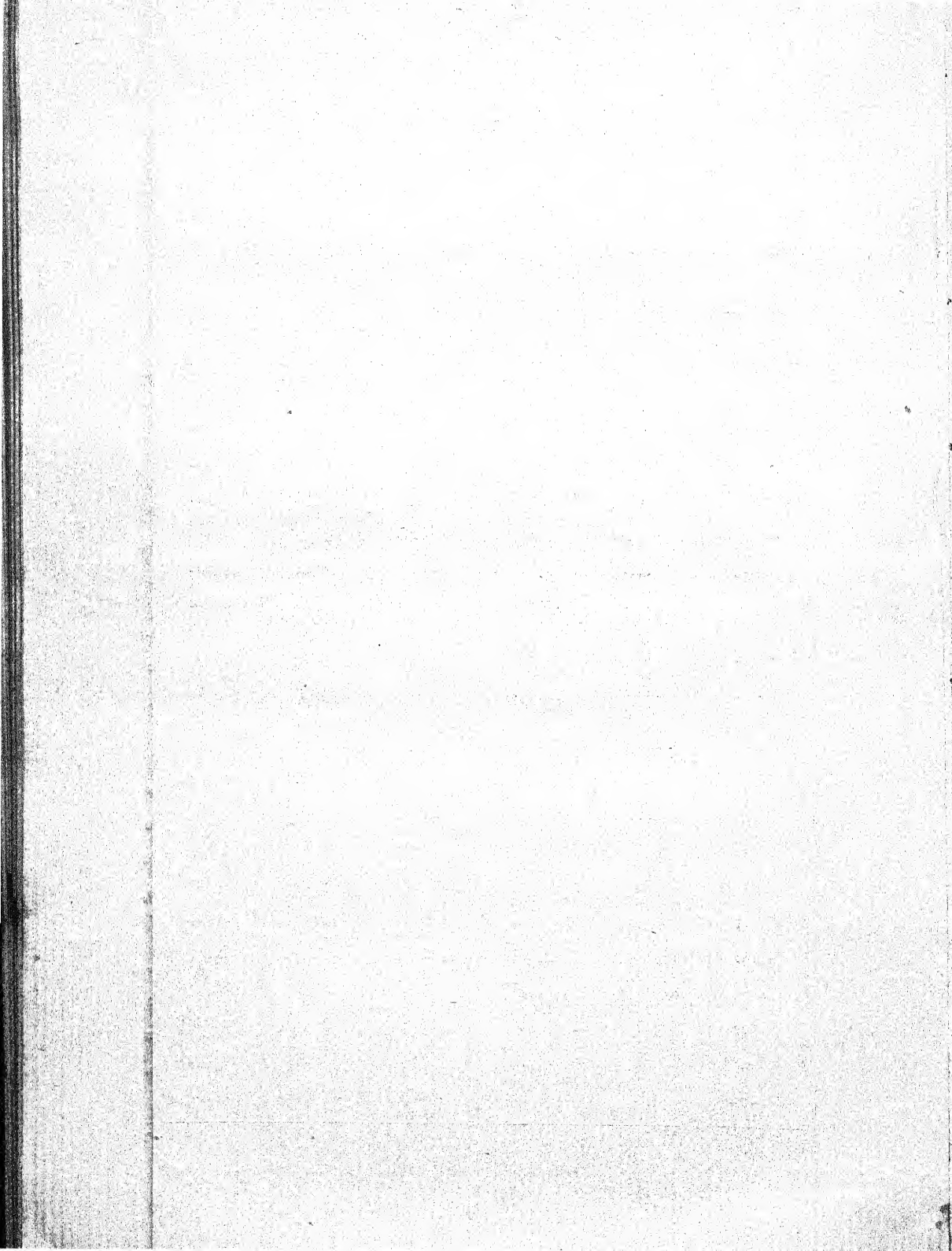
* *jāristh az* (?) to kill is appropriate, see paragraph 40.

APPENDIX III.

Samples of twenty words in every day use in eighteen languages or dialects, including four or five Kāfir dialects.

English.	Circassian.	Pushto.	Persian.	Kho-wār (Chitrālī).	Wakhi.	Sariq Qōlī.	Shighnī.	Sanglichī.	Minjānī.	Bashgali Kāfir.	Wasi-veri or Veron dialect (Grierson).	Kāfir dialect (E. Norris).	Traniguma Kāfir (Sir H. Lumsden).	Kalāsha Kāfir (Leitner).	Thibetan.	Sanscrit.	Turkish.	Greek.
Ass	...	<u>khar</u>	<u>khar</u>	gordokh	khar	<u>sher</u>	markab	khār	kara	kur	kōru	nār	gudda	gordokh	būngū	khara	khār	onos
barley	...	orbushē	jāo	siri	yurk	chushj	joshach	vurvuth	kasak	rits	eu; zu	...	swā	yavaḥ	ārpa	krithe
brother	sshā	wror	birādar	brār	vrat	vrōd	brād	vurd	...	brā	wayeh	berār	brāh	baya; bay gak	spun	bhrātā	birāder	phrator
cow	shkā	ghwā	gāo	leshū	ghu	zāo	istaor	ghāo	ghaoda	gāo	gūth	...	goieta	...	bā, bālang bumo, srasmo	gauḥ	īnak	bous
daughter	supshāz	lūr	dukhtar	jūr	dhagd	ghats	ghats	adagh	loghda	jū	lushu	davali	dubli	tshnu	putri, dubitā	kiz	thugater	
dog	khā	spai	sag	reni	shach	kūd	kod	kod	ghālb	krūi	keruk	soon	tsun	sheon	kukkuraḥ, svā	kyūpek	kuon	
eye	neh	starga	chashm	ghich	chozm	tsem	chhen	sām	chām	achien	izhī	ajeen	achi	ētsh	mig, spyan	akshi	ain	omma, ophthal- mos
father	tāt	plār	pidar	tatt	tāt	pid	dād	tat	tāt	tōtt	yā	taula	fara	bābū	pha, yab	tātāḥ	bābā	pater
foot	tlako	pkkha	pā	pong	pudh	peāh	pād	pūd	palah	kūr	tē	pay	kor	kurr	rkangpa, zhabs	pādah (<i>hand</i> , karaḥ).	ayāk	pous
fire	māhzwā	ōr	ātish	angār	rakhoig	yūts	yāts	roshnai	yūr	angā	anekh	ee	ain; ai	angār	mē	agniḥ	ātish	pur
flesh, food	lī	ghwakha	gusht	pushūr	gusht	gukht	goft	pūdaf	ghosh	ano	...	ana	...	moss	sha	māsa, anna	ēt, lāhm	kreas
hair	shhatsah	wekkhtah	mū	pūr	shafsh	khād	daks	ghunyāk	pogha	zhū	zhui	...	chok	tshui	shra, spu	kesaḥ	tūē	kome
horse	sheh	ās	asp	istor	yash	vurj	vareha	vorak	yasap	ushp	iri	gooah	goah	hashsh	sla	asvaḥ	āt	hippos
mother	yān	mor	mādir	nan	nān	anā	nan	nan	...	nōn	nan	mor	hai	aya	nā	mātā *	nīnah	meter, maia
salt	zogho	mālga	namak	trapp	nimak	nimaj	...	namdgha	namalgha	zhuk	wuh	lōn	tshā	lavanam	tūz	hals
sister	tshiyāk	khōr	khwāhir	ispūsar	khui	yākh	...	ikhva	yakhva	sus	siusu	sus	sus	bāba	achhe	svasā	kizkar- dash	eores, kasis
star	aoshāgho	storai	sitārah	istāri	stār	khturj	ishtirz	ustūruk	astari	rashtāo	ishtikh	...	tāvrah	...	skarma	tārā, riksham	sitārah	aster
water	psū	oba	āb	ūgh	yupk	khats	shads	vik	yasagha	āo	āveh	yar	an	ūg	chhu	āpah, uda	āb	hudor
wheat	kitsipish	ghanum	gandum	gōm	ghidim	zandam	zandum	ghandam	ghandam	gum	...	gūn	gum	...	tro	godlūma	gandum	puros
woman	shīz	kkhadza	zan	kimēri	kond	ghin	zind	koch	zinga	ishtri	westi	mishi	mushai	strija	bhomo	stri	kāri	gune

* Prakrit for maternal grandfather, *nānio*; Hind, *nānā*.



APPENDIX IV.

The Lord's Prayer in the Bolor (Kāfir), language (Terentief), and remarks on the Bolor Country.

The following is a translation, as given in "Russia and England in Central Asia," (M.A. Terentief), of the Lord's Prayer into the "language of the Bolors or Siāh-pōsh Kāfirs." It does not agree with the Waiguli or Bashgali dialect as recorded in any book which I have seen. * There are no diacritical marks.

Babo vetu osezulvini. Malipatve egobunkvele egamalako. Ubukumkani bako mabuphike. Intando yako mayenzibe. Emkhliya beni, nyengokuba isenziva egulvini. Sipe namglya nye ukutiya kvetu kvemikhla igemikhla. Usikcolele izono zetu, nyengokuba nati siksolela abo basonaio tina. Unga singekisi ekulingveli zutsindise enkokhlakalveni, ngokuba bubobako ubukumkhani namandkhla nobungkvalisa, kude kube igunapakade. Amene.

Bolor has been called the will o' the wisp of geography and the symbol of controversy.

The following is a list, etc., of some of the many works which treat of it.

PAUTHIER.—*Le livre de Marco Polo, 1307 A.D. Paris, 1865.*

SHAW, R. B.—*A Prince (Mirzā Haidar; Tarikh-i-Rashīdi, 1543 A.D.) of Kashgār, on the Geography of Eastern Turkestan. R.G.S., Volume XLVI, of 1876.*—Bolor is mentioned as co-terminous with the Yarkund Province of Raskam and Taghdumbāsh. It included the present district of Kāfiristān. According to Mirzā Haidar the country of Bolor corresponded with Dārdistān.

KLAPROTH.—*Magasin Asiatique, 1825. Tome 1er.*—Bolor is south-east of Yarkiang and east of Badakhshān, and Baltistān is south of it.

VIGNÉ, G. F.—*Travels in Kashmir, Ladāk, etc., 1842.*

HUMBOLDT.—*Asie Centrale, Vol. II, p. 365.*—*Système des Montagnes du Bolor.*

* Since the above was written, a copy of the translation into the so-called Bolor or Siāhpōsh language has been kindly submitted by Dr. Grierson, C.I.E., to Professor E. Kuhn, of Munich, for examination. He has pronounced an opinion, that it seems to be an incorrect copy of the version of the Lord's Prayer in the language of the Ama-||osa Kaffirs of South Africa (see, for instance, Friedrich Müller's *Grundriss der Sprachwissenschaft, I Band, II Abtheilung (Pt. II), pp. 261-262*). According to Müller's transcription (the sign) || represents the so-called "lateral click" of the South African languages.

RAVERTY, CAPTAIN H. G.—*Notes on Kāfiristān, Journal Asiatic Society, Bengal, 1859, and Account of Upper Qashqār, etc., Journal Asiatic Society, Bengal, 1864.*

CUNNINGHAM, GENERAL SIR A.—*Ancient Geography of India, 1871.*—Bolor is little Thibet.

LUDWIG, GEORGE VON —.—"The Pamir and sources of Amu Darya, 1861," and "The Bolors and their Country, 1862," being articles written by M. Veniukoff, based on "Travels through Upper Asia from Kashgār, Tashbalyk, Bolor, Badakhshān, etc., by George Ludwig Von —," published in *Journal of Imperial Geographical Society of St. Petersburg* and translated for *Journal R.G.S., London, 1866.*

This purports to be an account of a journey made about 1790 A.D., through various countries, including Kāfiristān.

A map is given which locates the town of Bolor 130 miles north of the town of Chitrāl.

ARROWSMITH, J.—*Map of Central Asia, 1834? 1840.*—He had permission to examine and embody in his map certain information by George Ludwig Von —, which has since been shown to be misleading. In this map the town of Bolor is shown about 90 miles north of the town of Chitrāl, the Bolor river (rising near it) flowing about 100 miles to the north; and the Bolor range on its east, running for about 120 miles north and south.

RAWLINSON, MAJOR-GENERAL SIR H.—*The Pāmīr Region, Central Asia, Pro., R.G.S., Volume X, 1866, and Volume XVII, 1873. On Badakhshān and Wakhān.*—He considers the Memoirs by Veniukoff on the Pāmīr Region and Bolor country are not to be trusted for certain reasons.

RAWLINSON, SIR H.—*Quarterly Review, London, 1866.*—Reviews a variety of writers, including George Ludwig Von —. He considers the information given regarding Bolor, Vakhān, Badakhshān "involved in inextricable confusion," etc., etc.

KHANIKOFF, M. DE.—*Letter to R.G.S., London, in re the above criticisms, 10th April, 1866. Pro. R.G.S., 1866.*—He upholds Veniukoff and George Ludwig Von —, a map by whom is produced, dated 1806. Lord Strangford (Pro., R.G.S., 1866, p. 317) thinks Khanikoff's vindication untenable.

VENIUKOFF, COLONEL.—*Additional remarks, 1867, on the Bolor Highlands, translated from publications of Imperial Geographical Society St. Petersburg, by T. Michell, Esq., R.G.S., Volume XIII, 1869.*—This has

a map which locates the town of Bolor 200 versts north of the town of Chitral and 100 versts east-north-east of the town of Badakhshān.

STRANGFORD VISCOUNT.—*Pro., R.G.S., London, Volume XIII of 1868.*
—Severely criticises the papers above referred to by Veninkoff.

YULE, COLONEL H., C.B.—*The Book of Ser Marco Polo (translated), London, 1871.*—Marco Polo locates the country of Bolor E. N. E. of the Pamer, peopled by savage idolaters who “are in truth an evil race”; but, in a map of Marco Polo’s itineraries at page 168 of Volume I, the town of Bolor is shown at least two degrees North of Kafirstan and two degrees West of Pamer. Bolor possibly included Balti and the mountains adjoining Pamer.

YULE, COLONEL H., C.B.—*R.G.S., London, 1872, Volume XLII.*—Reviews various works, devoting 7 pages to the proper locality of Bolor.

SHAW, R. B. (F.R.G.S.)—*Central Asia in 1872. Pro., R.G.S., 1872.*
—The City of Bolor may now be allowed to “fade into a mist of confusion.”

RAWLINSON, SIR H.—*Monograph on the Oxus. Journal R.G.S., Volume XLII, 1872.*—Part of this is written to show that there has been a series of misconceptions regarding the locality of Bolor, a name in use from 10th to 17th century, but obsolete ever since. It is the pivot for much spurious geography in Central Asia.

MICHELL, R.—*Russian Expedition to Alai and Pamirs. R.G.S., Volume XLVII, 1877.*

PEARSE, MAJOR H.—*Memoirs of Alexander Gardner, 1898.*

BIDDULPH, COLONEL.—*Tribes of the Hindoo Koosh: 1880.*—Bolor had its centre in Skardo, which is commonly called Palor, or Balors or Baloruts.

HOLDICH, COLONEL SIR T. (R.E.)—*Proceedings Pāmīr Boundary Commission of 1896, Calcutta, 1897.*—The name of the great meridional watershed dividing the Oxus basin from the plains of Kashgār has varied through different periods of history. Its classical name was Taurus and its medieval name Bolor Tagh; in more recent years the Nezatash or Pāmīr or Sindi Range; and latterly Sarikōl. It now forms China’s west boundary. The Pāmīrs formed part of the medieval kingdom of Bolor, which again was part of the Yuchi Empire of Tokharistan. The limits of Bolor are clearly given in the Tarikh-i-Rashidi by Mirzā Haidar, cousin of the Emperor Bābar. The country of Bolor then (1525 A.D.) was bounded east by Kashgār and Yarkand, north by Badakhshān, west by Kābul, and south by Kashmīr. It was inhabited by a class of

idolatrous people whose description agrees with that of the Kāfirs of the present day. It evidently then included Kāfristān.

ALBERUNI'S *India*, (written about A.D. 1000).—*Sachau's Translation*. Vol. I, p. 207.—Leaving the ravine, by which you enter Kashmir, and entering the plateau, then you have for a march of two more days on your left the mountains of Bolor and Shamilān, Turkish tribes who are called *Bhattavaryan*. Their king has the title Bhatta Shah. Their towns are Gilgit, Aswira, and Shiltās, and their language is the Turkish.

BARON CURZON OF KEDLESTON.—*The Pāmirs and the Source of the Oxus*, 1898.—Very many authorities are quoted, and the opinion arrived at that Bolor included Kāfristān, Upper Chitrāl, Yāsin, Gilgit and Hunza Nagar.

APPENDIX V.

The following prayers, etc., in the Kāmik (Kamdes^h ?) dialect have been procured by C. Rose, Esq., Superintendent, Postal Service, Chitrāl:—

1. *Āe Imrā, nirmalla ! tu tã salām ! Tu paidā*
 Oh God, creator ! Thee to salām ! Thou created
kaṛs ; mizboh ; le wargas.
 hast made me ; thou art seated above ; good do to me.

2. *Mekessi karmāeo ne shaylish*
 Clouds, wife of a prophet, wherever you will sit
karmāeo O ho ho, karmāeo, bhīm
 wife of a prophet, oh ho ho ! wife of a prophet, the earth
ne naylish. Mirro (Imro ?) agol utē.
 will flourish (be green). Oh God rain give.

3. *Tu sun māleh. Oyo māre rānjā.*
 Of thee of gold (is) crown. Than all greater thou art.
Imro ! sun māleh. Tu sun māleh.
 Oh God ! of gold (thy) crown. Of thee of gold (is) crown.
Mirro (Imro ?) sōnē trān.
 Oh God ! of gold (is) thy throne (?).

4. PRAYER FOR ONESELF—

Imrā emo darboh. Imroh kuṛān darboh.
 Oh God ! to us do good. Oh God ! to our children do good.
Emo ishtri darboh. Emo balogh ara
 To our wives do good. To us much wealth
wargas. Emo atra pisāo. Ema le
 do (give) for us. Of us enemy destroy. To us good
wargas. Emo kati le gas. Emau gā dī
 do. Of us harvest good bring. Of us herds too
le gas ; dasho dī le gas.
 good make ; goats also good make

5. PRAYER BEFORE SETTING OUT TO KILL A MAN—

Balam Gish tu-e panishr bo ! Sotron
 War God ! thou before (us) be ! Of twice our number
*probon ! Gish * tu shai*
 the strength give ! Oh War-god ! of thee head (in name of)
wam (winam ?)
 I strike.

6. IMPRECATION—

Mirro (Imro ?) ! inē pisāo.
 Oh God ! him kill.

7. PRAYER BEFORE SETTING OUT TO KILL A MAN—

Imro ! askē emau b'dusht o jo ema jash̄t
 Oh God ! him of us in hand (?) to kill
machhkē.
 deliver up. (?)

8. PRAYER AFTER FAILING TO KILL A MAN—

Imra ! ōts nari manji-zam (azzam). Īsta kor
 Oh God ! I feeble man am. Of me nature (?)
nātayan. Imra ! tu aske pisāo.
 feeble is. Oh God ! thou him kill.

9. GRACE AFTER KILLING A MAN—

Tū koron kutt.
 Thou blessing (?) madest (i.e., by thy grace we killed him).

10. HYMN OF REJOICING TO GISH AFTER KILLING AN ENEMY—

Sonē chen utro pitrash. Gish ! Tu
 Of gold eyed mother (thou) the son. Oh Gish ! Thee
sho wao ushro alao shai
 news again (?) give (we recall) of pumpkin† the head
pachen mashi lash.
 (like) a ball (?) a man thou strikest.

* When delivering a stroke.

† We recall thou usedst to cut off the heads of pumpkins (certain enemies) as easily as a man strikes a ball.

The following is the only Kāfir story which Mr. Rose was able to procure :—

Story of the Moon.

One day the sun and moon were bathing in a tank, when a man, carrying a bedstead, and his dog, passed by, returning from his field. They asked him which of them, (the sun or moon), was the more beautiful. He replied that both were equally beautiful ; but again and again they asked him, and finally he said that the sun was a little more beautiful than the moon. On hearing this, the moon became angry, and took the man, with his bedstead and dog, away to the sky, where they still live in the moon